THE CASE FOR INTERCULTURAL MINISTRY TRAINING

ACROSS CURRICULUM IN UNDERGRADUATE BIBLE COLLEGE EDUCATION

A THESIS-PROJECT

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BY

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To those leading intentionally cross-cultural, multi-ethnic ministry endeavors at a time when racial and ethnic polarization in the United States is particularly acute.

You are reflecting God's heart.

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PREFACE

This project was born out of a desire to see undergraduate students training for ministry become committed both to intentional multi-ethnic ministry and to intentional cross-cultural development, moving toward greater cultural agility both personally and for those they will lead.

After growing up in homogeneous churches, being trained for ministry in homogeneous settings, and then serving in those churches for the first several years of ministry, I was awakened to my own need to develop cross-cultural agility when I began serving a multi-ethnic church in Maryland. Initial studies during my graduate work revealed how rare my congregation was in terms of its racial/ethnic demographics and how common it should have been if the church in the United States was planting and growing churches according to the biblical mandate. First, I became committed to intentional multi-ethnic ministry. Then, I realized I was ill-equipped to effectively lead such an endeavor.

It was not until I began doctoral studies that I was made aware of resources that gauge cross-cultural development and agility. By this point, I was leading an effort to enhance campus diversity for Ozark Christian College. When my own cross-cultural development was measured, it was sobering. I realized I had some intentional work to do if I was to become culturally agile, which I have come to believe is an essential skill to develop in an increasingly diverse world that Christians are called to reconcile to God and each other. I have committed to that work and continue it to this day, and I am grateful that I do not walk this path alone.

Thank you to the increasing number of people who have inspired and mentored me personally and through their own ministries. In particular, I want to thank Dr. Mark DeYmaz for shepherding my heart in multi-ethnic ministry, and I want to thank Dr. Rodney Cooper for shepherding my heart in cross-cultural development. You are redemptive leaders whose examples I cherish.

Thanks also to President Matt Proctor of Ozark Christian College for commissioning my work in this area for the school. Thanks to Academic Dean Doug Aldridge and the trustees of the college for providing a means to do it that also furthered my own education. And thanks to the participating graduates from Ozark in 2016 and 2017, without whom there would be no project.

Finally, thanks to my wife and my children for bearing with me as I tackled this project alongside so many other responsibilities and passions. It has made life hectic at times. Thank you for your grace and love.

May those who read this work become convinced of the biblical mandate for intentional multi-ethnic ministry and the biblical model for developing cross-cultural agility in order that the days ahead will find the church at the forefront of genuine, effective reconciliation work that has implications not only for people's vertical relationship to God but also in their horizontal relationships with their fellow human beings.

ABSTRACT

Changing racial/ethnic demographics in the United States have led to an increased call for intentional multi-ethnic ministry in the 21st century. The question is whether leaders convinced of the call are developing the cultural agility necessary to be effective. In this project, four and five-year degree graduates from the undergraduate bible college Ozark Christian College were given the Intercultural Development Inventory (IDI) to measure their preparedness for multi-ethnic ministry. Additionally, the biblical foundations for intentional multi-ethnic ministry and cross-cultural development are explored, a review of popular multi-ethnic ministry works is summarized, and justification for use of the IDI is presented.

CHAPTER ONE

INTRODUCTION

Thesis Topic and Research Questions

The purpose of this thesis-project is to research the credibility gap of the church when it comes to healing the racial wound in America and explore the implications of this credibility gap for the preparation of Christian servant leaders in undergraduate Bible and ministry institutions. Using the Intercultural Development Inventory (IDI), I will add to existing scholarship surrounding the mandate for and practice of intentional multi-ethnic ministry by gauging the cultural preparedness of graduating seniors at Ozark Christian College (OCC) in Joplin, MO. OCC is an undergraduate Bible and ministry institution whose majors are related to vocational church ministry.

In the process, I will seek to answer the following important questions:

- What is the biblical mandate for intentional multi-ethnic ministry? What is the Biblical model for pursuing cross-cultural agility? How do these relate to the preparedness of students training for vocational ministry?

- How do the demographic projections for the ethnic makeup of the United States in the 21st century relate to the biblical mandate for intentional multi-ethnic ministry? What are the implications of these projections for the cultural preparedness of students training for vocational ministry in this context?

- What is the Intercultural Development Inventory (IDI)? Why is the IDI preferred as the resource for measuring students' cultural preparedness for ministry in the 21st century?

- How might the findings from the IDI, administered to a college's graduating seniors, inform the college's approach to preparing future students, from their incoming freshmen year on through their graduation?

These questions are designed to support the following thesis hypothesis: a college that desires to produce graduates who are culturally engaged needs to measure the cultural preparedness of those graduates in order to assess whether curricular (and campus-wide) revisions toward an emphasis on multi-ethnic, intercultural ministry training are needed.

Background and Rationale

When I sensed God's call to ministry, I was a teenager who had grown up in a homogeneous community, attended a homogeneous church and school, and did not have any other experience on which to draw for learning a different way. Then I attended Ozark Christian College (OCC), in Joplin, MO, for my undergraduate degree in Bible and ministry, in order to be prepared for vocational youth and preaching ministry. Ozark was – and is – a homogeneous Bible college. The faculty is all white and nearly all male. The staff is nearly all white. The student body is 90% white. When I was a student in the 1990s, it was 95% white. Not surprisingly, this experience prepared me for homogeneous white ministry contexts, and the initial churches I served fit the mold perfectly. Then, in 2002, I accepted a ministry in Upper Marlboro, MD, at the First Christian Church at Brockhall (FCCBH).

A small congregation outside the D.C. beltway, FCCBH offered a ministry experience that proved to be a turning point in my own personal philosophy of ministry.

My eyes were opened to the way different ethnic and cultural values and expressions can

be expressed or suppressed depending on the cultural agility of those in leadership.

Starting out, I was not culturally agile in the least. I "did ministry" as I had always known

and studied it, and this proved to be inadequate in this multi-ethnic, cross-cultural

context. It was not until my fifth year, when a colleague urged me to "figure this out,"

that I went back to grad school with a new sense of purpose.

In 2008 I began my graduate studies in earnest at Cincinnati Christian University.

I was able to tailor my pastoral leadership studies to emphasize diversity, reconciliation,

and multi-ethnic ministry, and one of the first books I read was Mark DeYmaz's *Building

a Healthy Multi-Ethnic Church*.[1] This book transformed my thinking about ministry.

From this book, with its explanation of the biblical mandate and the core commitments, I

experienced a sense not only of permission to be intentional in pursuing a multi-ethnic

church but a commission to do so. In reading the work of DeYmaz, Emerson,[2] Yancey,[3]

and others, I also realized that I and my leadership team had many cultural blind spots

that, for me, had not been addressed in my undergraduate studies.

The next five years of ministry were characterized by a much greater sense of

purpose, as I and the leadership embraced the intentional building of a multi-ethnic

church. Our approach to worship, outreach, and leadership development became more

focused on integration versus assimilation. In addition, the next five years of ministry

also found me with a renewed spirit of humility, as I allowed my ministry assumptions to

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[1] Mark DeYmaz, *Building a Healthy Multi-Ethnic Church* (San Francisco: Jossey-Bass, 2007).
[2] Michael O. Emerson and Christian Smith, *Divided By Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford Press, 2000).
[3] George Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, IL: InterVarsity Press, 2003).

be challenged and learned that many of the values I held as biblical were actually more cultural in nature and reflective of my own white, majority cultural identity. While the church saw growth numerically, the health of the congregation was much improved by the time I sensed God preparing me for a new mission. I did not know though, that as I completed my graduate work in 2011, this new mission would take me back to OCC.

I accepted a position in the administration for Ozark Christian College in early 2012, and I serve as the Vice-president of Development. While this role is primarily one of fundraising, I also am involved in discussions regarding the strategic advancement of the institution. One of the college's strategic initiatives for 2013-2018 is to enhance campus diversity, and I have been commissioned by the president to head up that effort. This opportunity to provide leadership in an area of personal passion affords me the opportunity to create an environment at OCC where current students can gain the knowledge and experience for multi-ethnic ministry that I did not receive myself two decades ago.

Now in my fourth year at the college and my third year working on this initiative, I realize more and more the importance of a multi-faceted approach to the success of a diversity initiative. Recruitment of diverse students includes offering targeted scholarships.[4] Recruitment of diverse faculty and staff includes overcoming the geographical and cultural limitations of the college location.[5] If all we do, though, is attempt to recruit diverse people, we will remain blind to weaknesses in our campus culture and course curriculum, both of which need attention if we are to retain the diverse

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[4] Beverly Lindsay and Manuel J. Justiz, *The Quest for Equity in Higher Education* (New York: State University of New York Press, 2001).
[5] Richard Suinn and Joseph C. Witt, "Survey on ethnic minority faculty recruitment and retention." *American Psychologist*, Vol 37(11) (Nov 1982), 1239-1244.

people we hope to attract and if we are to prepare all of the students for ministry in the 21st century.

Ultimately, as a college invites ethnically and culturally diverse students and faculty/staff to come, the decisions of those individuals are out of the college's hands. There are steps that a college can take to make the course curriculum and campus culture more diverse,[6] but first, the college leadership must be convinced that a diversity initiative is needed. It cannot be simply for pragmatic reasons of survival and/or growth in student enrollment.[7] There must be a strong biblical case made for the endeavor, and the college must also wrestle with the weaknesses in its campus culture and course curriculum, or any attempts at enhancing diversity will likely not result in retention and graduation of more diverse Christian servant leaders. Health of the college and effectiveness in preparing students for leadership must be the prime motivators.

Even if a college's leadership is convinced of the necessity of diversity for the sake of the college's health and effectiveness in preparing Christian servant leaders for the 21st century, another question remains. Is the college's effort at providing a more diverse campus and curricular experience actually helping students be better prepared for ministry in an increasingly diverse society? This research is designed to build on the biblical case for preparing Christian servant leaders for intentional intercultural ministry. By implementing the Intercultural Development Inventory (IDI) in student assessments at an undergraduate Bible college, I hope to develop a means by which a college can track

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[6] ReNew Partnerships, *"More Than Guests (For Christian College Faculty)" Resource Packet* (Dublin, OH, 2014), 71-73.

[7] Rebecca R. Hernandez, "Beyond 'Hospitality.'" In Karen Longman (Ed.) *Thriving in Leadership* (Abilene, TX: ACU Press, 2012), 235-236.

its progress in preparing Christian servant leaders for ministry in the ethnically and culturally diverse society that is 21st century America.[8]

Biblical and Theological Foundations

In chapter 2, I will lay out the biblical and theological foundation for multi-ethnic, cross-cultural ministry training across curriculum in undergraduate Bible education by first examining the biblical basis for Ozark Christian College's stated purpose for existence and the institution's learning goal.[9] With the college purpose statement and learning goal in mind, an examination of the biblical mandate for multi-ethnic, cross-cultural ministry will follow.

By examining passages like the prayer of Jesus in John 17, the description of the early church by Luke in the book of Acts, and the prescription for ministry and understanding of the Gospel that Paul gives in the book Ephesians, I think a clear mandate for multi-ethnic, cross-cultural ministry will emerge. In addition, I believe this mandate will challenge undergraduate Bible colleges like Ozark to reexamine the means by which they seek to assess the fulfilment of their stated purpose and learning goal. Further, I will add to the biblical mandate for multi-ethnic ministry an additional biblical foundation for the pursuit of cross-cultural agility for anyone convinced of the aforementioned mandate. For this portion of the chapter, I will look at Jesus' example in John 4, Luke's description in Acts 10 and Acts 15, and Paul's prescription from 1 Corinthians 9.

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[8] M.R. Hammer, M.J. Bennett, & R. Wiseman, "The Intercultural Development Inventory: A measure of intercultural sensitivity." *International Journal of Intercultural Relations*, 27, (2003), 421-443.
[9] Ozark Christian College Course Catalog, 2014-2016, 6-7.

Literature Review

In chapter 3, I will identify the research in support of using the IDI as a means to gauge cultural preparedness of undergraduate students. [10] The majority of this chapter will focus on establishing the credibility of the IDI for such purposes. The IDI is based on the work of Dr. Milton J. Bennett who published his work on the Developmental Model of Intercultural Sensitivity (DMIS) in 1986.[11] Further research on the DMIS model has continued since,[12] and it has been used to measure intercultural competency in other career fields.[13]

In making the connection for use of the IDI in the field of Christian ministry training, further research, beyond biblical/theological foundations, will examine works in the multi-ethnic, intercultural ministry field. The aforementioned works from authors DeYmaz, Emerson, and Yancey will be accompanied by works from other authors like Cleveland,[14] Piper,[15] Rah,[16] Smith,[17] Gray,[18] Shuler,[19] Cooper,[20] and Gilbreath,[21] with an

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[10] M.R. Hammer, "Additional cross-cultural validity testing of the Intercultural Development Inventory." *International Journal of Intercultural Relations*, 35, (2011), 474-487.

[11] M.J. Bennett, "A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations,* 10(2), 179-196.

[12] M.J. Bennett, "Becoming interculturally competent." In J.S. Wurzel (Ed.) *Toward multiculturalism: A reader in multicultural education.* Newton, MA: Intercultural Resource Corporation (2004).

[13] L. Altshuler, N.M. Sussman, & E. Kachur, "Assessing changes in intercultural sensitivity among physician trainees using the Intercultural Development Inventory." *International Journal of Intercultural Relations,* 227 (4), (2003), 387-401.

[14] Christena Cleveland, *Disunity in Christ* (Downers Grove, IL: InterVarsity Press, 2013).

[15] John Piper, *Bloodlines: Race, Cross, and the Christian* (Wheaton, IL: Crossway, 2011).

[16] Soong Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church* (Chicago: Moody, 2010).

[17] Efrem Smith, *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World* (San Francisco: Jossey-Bass, 2012).

[18] Derwin L. Gray, *The High Definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville, TN: Thomas Nelson, 2015).

[19] Clarence Shuler, *Winning the Race to Unity: Is Racial Reconciliation Really Working?* (Chicago: Moody, 2003).

[20] Rodney L. Cooper, *We Stand Together: Reconciling Men of Different Color* (Chicago: Moody, 1995).

[21] Edward Gilbreath, *Reconciliation Blues: A Black Evangelical's Inside View of White Christianity* (Downers Grove, IL: InterVarsity Press, 2006).

eye toward noting if and where these authors call for cross-cultural agility on the part of those in leadership of multi-ethnic ministries.

Research Methodology

For chapter 4, my research methodology will consist of administering the Intercultural Development Inventory (IDI) to a sample of Ozark Christian College graduating seniors from 2016-2017 to determine the average scores of the graduating classes on the DMIS scale of intercultural development – both actual and perceived.

Additional questions were added to the survey pertaining to whether or not the students had taken any of the elective courses offered from 2013-2016 developed as part of the strategic initiative to "enhance campus diversity." These additional questions examine whether the scores of such students were higher on the IDI than those students who had not taken the elective courses.

Because the IDI also contains suggested steps for progressing in intercultural competency, it is my hope that the results from these students will not only benefit them going forward, but could also be compiled to determine common themes that could inform the college's pursuit of its strategic initiative in the years ahead.

Further consideration will also be given to how the IDI may be used going forward, administered to all incoming freshman and then administered again at graduation and perhaps at a midpoint in their educational pursuits at Ozark.

Summary of Results

In chapter 5, a summary of the results will be provided. Using the research and methodologies from chapters 2-4, I want to determine whether, on average, graduating seniors from the undergraduate Bible institution Ozark Christian College are adequately prepared for intercultural ministry. I hope that my conclusions will shed light on whether there is a need for the college and others like it to develop a comprehensive approach to intercultural development of undergraduate Bible students training for ministry.

A comprehensive approach to intercultural development of undergraduate Bible students training for ministry would likely include across the board curricular implementations including opportunities for events that impact campus cultural experiences and use of the IDI for assessment of individual students and classes as a whole. Depending on the results, there may be a need to create the framework for the college that better prepares graduates for multi-ethnic, cross-cultural ministry both domestically and internationally.

CHAPTER TWO

BIBLICAL FOUNDATIONS FOR MULTI-ETHNIC MINISTRY

& CROSS-CULTURAL AGILITY

In calling for multi-ethnic, cross-cultural ministry training across curriculum at Ozark Christian College, I am arguing that it is insufficient in the 21st century to limit such training to the one "major" called "intercultural studies." Those students who pursue a degree in intercultural studies are typically planning a career in foreign missions. At this time, unless a student with a different major uses an elective to take an intercultural studies class, the only students at Ozark who are getting intentional cross-cultural training are students with an eye toward foreign missions.

For this section, I will establish the biblical/theological foundation for training students in all degree programs in multi-ethnic, cross-cultural ministry. I will start by exploring Ozark's own stated purpose and one of the college's stated learning goals, and then examine the biblical mandate for multi-ethnic, cross-cultural ministry, particularly in light of the demographic landscape of the United States in the 21st century. Finally, I will suggest a biblical foundation for cultural agility, an essential ingredient for ministry leaders in training who adopt the Biblical mandate and desire its successful implementation in their given context.

The Stated Mission and Learning Goals of Ozark Christian College

The mission statement of Ozark Christian College gives a stated purpose that is rooted in a desire to glorify God by doing His will. [1] In the college's "ultimate mission," the desire to evangelize the lost comes directly from the first half of the Great Commission of Jesus, given in Matthew 28:19, where He says, "Go and a make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit." The desire to edify Christians comes from the next part of the Great Commission, "teaching them to obey everything I have commanded you," demonstrating the importance of communication in the process of evangelization in discipleship. That Ozark seeks to see this done "worldwide" is recognition of Jesus' emphasis on "all nations" in verse 19.

In the college's "immediate mission," the emphasis is on "training…for Christian service," and "biblical higher education." In 2 Timothy 2:2, Paul says to entrust God's truth "to faithful men, who will be able to teach others also." In Ephesians, Paul says God's truth declares His wisdom (Ephesians 3:7-12). And later in Ephesians, Paul clearly calls for equipping "the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God… we are to grow up in all aspects into Him…" (Ephesians 4:12, 13, 15). A frequently cited verse embedded in Ozark's culture is from Jesus' words in Mark 10:45, "not to be served, but to serve."

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[1] Ozark Christian College Course Catalog, 2014-2016, 6: "The ultimate mission of Ozark Christian College is to glorify God by evangelizing the lost and edifying Christians worldwide. The immediate mission of Ozark Christian College is to train men and women for Christian service as a degree-granting institution of biblical higher education."

Ozark's emphasis on "biblical higher education" is grounded in such passages of Scripture as Colossians 1:28 and 2 Timothy 3:16-17. In Colossians 1:28, Paul explains how it is through proclamation of Christ that God is glorified, adding, "…and we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ." And Paul says in 2 Timothy 3:16-17, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

Finally, the college also stresses the importance of Paul's words in 1 Timothy 1:5, "The goal of our instruction is love from a pure heart and a good conscience and a sincere faith."

Ozark also identifies a clear purpose in their institutional learning goal, wherein they aim to produce graduates with four distinct qualities, one of which is to be "culturally engaged."[2] It is the phrase "culturally engaged" within the purpose and selected learning goal of Ozark Christian College that is the focus of this entire thesis project. The college fleshes this phrase out by desiring graduates who "appreciate, interact with, and analyze culture in its various manifestations," and then further explaining, "Students will be committed to and will love people within their context regardless of their cultural setting."[3]

While it is good to desire the development of students who engage the culture, I believe it is insufficient to merely be culturally engaged if in fact the one engaged in

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[2] Catalog, 6: "The learning goal of Ozark Christian College is to educate and equip students to become like Christ and serve Christ in leadership ministry. Graduates will be biblically grounded, spiritually matured, *culturally engaged*, and vocationally prepared." (emphasis mine)

[3] Ozark Christian College Catalog, 7.

culture lacks the intercultural development to *effectively* engage. Rather than say "culturally engaged," I propose the college change this part of its purpose and learning goal to "culturally agile," which suggests an ability to weave in and out of various cultural contexts, foreign or domestic, and have the skill set to adapt in a way that upholds eternal truths of God's Word, affirm the cultural distinctions of various people groups, and bring greater unity within diverse contexts. There is a biblical case for the intentional pursuit of multi-ethnic, cross-cultural ministries and for individual and group pursuits of cross-cultural development/agility to ensure these ministries are truly healthy. The remainder of this chapter will focus on both.

The Biblical Mandate for Intentional Multi-Ethnic, Cross-Cultural Ministry

When the *American Crime Story* miniseries revisited the O.J. Simpson Trial in the Spring, 2016, it reminded many of the "not guilty" verdict in 1995. At the time of the verdict, the evidence of Simpson's guilt seemed overwhelming so the scenes of celebration among the Black community were baffling. Was there no respect for the rule of law? How could any people, regardless of skin color, take pleasure in the guilty going unpunished? Context, frame of reference, and capacity to understand the racial dynamics surrounding the verdict eluded the white majority, most of whom lacked cross-cultural personal relationships through which to grasp the perspective of the Black community.

Flash forward nearly 20 years later, when in November, 2014, a grand jury decided not to indict Officer Darren Wilson in the August 9, 2014, shooting death of Michael Brown in Ferguson, MO. This time as many in the Black community decried the decision as a miscarriage of justice, people in the now-shrinking white majority were

once again confused. Although the death of Michael Brown was a tragedy, a poll conducted by the Remington Research Group found 62% of the white people in St. Louis County believed the officer's actions were justified (65% of African-Americans believed the shooting death was not justified).[4]

Unlike 20 years before, the reactions that confused me personally, though—these expressions of outrage—came not from strangers on the news, but from close friends. These were sisters and brothers in Christ who highly respected order, authority, and the rule of law. Any basis for dismissing them that I may have used twenty years ago was now gone. Simplistic explanations rang hollow.

Thankfully, as I sought to understand what I was missing—what I couldn't see—I now had strong, rooted relationships with many African-American brothers and sisters to whom I could turn. Context, frame of reference and a better capacity to understand the racial dynamics at play were no longer elusive. The difference, I believe, came from having developed these cross-cultural relationships in an intentional multi-ethnic church right here in the United States.

From 2003-2012, I served in leadership at First Christian Church at Brockhall, in Upper Marlboro, MD. A small congregation located between two predominantly African-American counties (72% and 92%), FCC had a 50-50 makeup of white people and people of color when I arrived. I had never seen a congregation like this before. I did not know how rare it was.

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[4]Steve Geigerich, "Survey exposes sharp racial divide in public perception of Ferguson crisis." *St. Louis Post Dispatch,* September 15, 2014. http://www.stltoday.com/news/local/survey-exposes-sharp-racial-divide-in-public-perception-of-ferguson/article_da5a19d4-1e28-5ead-b8f6-4148a9a39f54.html (accessed September 5, 2016).

According to sociologist Michael Emerson, in 2003, "just 7.5 percent of the over 300,000 congregations in the United States (were) racially mixed," and "[f]or Christian congregations, which form over 90 percent of congregations in the United States, the percentage that are racially mixed to drops to 5 and a half."[5] And for multi-ethnic churches that are comprised of black and white members, the percentage dropped to 2.5.

I had entered a ministry so unusual it was unlike 97.5% of the churches in the U.S. Dealing with the significant cultural differences within the congregation helped explain why this was the case. Ministry itself is difficult; adding a multi-ethnic component makes it even more so. Thankfully, resources were beginning to come available. One resource in particular by Mark DeYmaz, presented a theological case—a biblical mandate for intentional multi-ethnic ministry, starting with the prayer of Jesus. [6]

A mandate is an official order or commission, and DeYmaz, a leading practitioner of multi-ethic ministry, presents a biblical mandate for multi-ethnic ministry that is based in three components: Jesus' prayer, Luke's description,[7] and Paul's prescription.[8] It is to these three components we now turn.

As Jesus prays, in John 17, on the night he is to be betrayed, his focus shifts from himself and his immediate disciples to "those will believe in me through their word" (v 20). Our Savior asks for one thing over and over again: that we "may all be one… perfectly one" (vv 21-23). But why? Why pray we would be one?

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[5] Curtiss Paul DeYoung, Michael O. Emerson, George Yancey and Karen Chai Kim, *United By Faith: The Multiracial Congregation as an Answer to the Problem of Race* (New York: Oxford Press, 2004), 2.
[6] DeYmaz, *Building a Healthy Multi-Ethnic Church,* 3.
[7] DeYmaz, *Building a Healthy Multi-Ethnic Church*, 13.
[8] DeYmaz, *Building a Healthy Multi-Ethnic Church,* 27.

F.F. Bruce notes that earlier in this Gospel, John observed that by Jesus' death, He would "gather into one the dispersed children of God" (John 11:52) and it is this same unity for which Jesus now prays. Notice the correlation Jesus makes in His prayer: "I in them," says Jesus. They are also in him (John 15:54). "You in me," says Jesus. And Jesus is also in the Father (John 14:10). "It is no invisible unity that is prayed for here," Bruce writes, "If the Father is in him, and he is in them, then the Father is in them: they are drawn into the very life of God, and the life of God is perfect love."[9] The logical conclusion from the connections Jesus makes in His prayer is that since He is in His people, and the Father is in Him, then His people share in the eternal love which the Father has for His Son.

This oneness in love, when manifested visibly, confirms two incredible truths: the world will know God's love and will believe in Jesus as his Son. These incredible evangelistic truths are predicated on our visible unity. And make no mistake—*it must be visible unity*. Too often when faced with the sobering facts of continued segregation in the Body of Christ, people respond saying, "Well, we may not worship together, but we have spiritual unity in Christ. We'll all be together in heaven someday." While Morris says the unity Jesus has in mind is spiritual in nature, "the unity of believers it to impress the world," and thus it "has an outward expression, for it is a unity that the world can observe."[10]

It is true we have spiritual unity in Christ, and it is true the full expression of the Body of Christ will be together one day, but spiritual unity will not convince the world of

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[9] F.F. Bruce, *The Gospel of John* (Grand Rapids, MI: Eerdmans, 1983), 335-336.
[10] Leon Morris, *The Gospel According to John. The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 651.

anything here and now. Paul writes in 1 Corinthians 2:14, "The natural person does not

accept the things of the Spirit of God, for they are folly to him, and he is not able to

understand them because they are spiritually discerned." As Fee notes regarding the

Greek work used here, *psychikoi* ("natural man"), "There has been considerable debate

over this term, mostly in terms of its originags and why Paul uses it. Whatever else, the

ensuing description demonstrates that it refers to those who do not have the Spirit, and

thus to the merely human."[11]

If this unity is to convince the world, it must be a unity the world can see. Perhaps

this would help account for the tremendous response in Antioch when men from Cyprus

(an island in the Mediterranean Sea) and Cyrene (a city in Northern Africa) preached to

Jews and Gentiles alike (Acts 11:20). In Acts 11 and 13, Luke described "large numbers"

coming to faith as a multi-ethnic church and leadership were formed in Antioch. The

world took notice, a new moniker was given ("Christian," Acts 11:25), and Paul and

Barnabas were sent out, planting multi-ethnic congregations of Jews and Gentiles

wherever they went.

Paul in particular saw firsthand how the transforming reconciliatory power of the

gospel for God and humankind vertically also resulted in the same transforming

reconciliatory power of the gospel for humankind with each other horizontally. He called

it the "mystery of the gospel" in his letter to the Ephesians, and it can be argued that his

proclamation of this mystery got him into more trouble than his proclamation of Christ

crucified and resurrected (Acts 22:21-22).

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[11] Gordon D. Fee, *The First Epistle to the Corinthians. The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987), 116.

In Paul's letter to Ephesians, he prescribes a multi-ethnic local church as he expounds on this "mystery of the gospel" (Eph 3:1-7, 6:18-20). Notice his praise of their "love for all the saints" (Eph 1:15-16), his explanation of the breaking down of the "dividing wall of hostility" (Eph 2:14-16), his clear definition of the "mystery of the gospel" as that of Gentile inclusion (Eph 3:6), and his reiteration of the "mystery of the gospel" to explain why he is in chains (Eph 6:19-20). As the remainder of the letter (chapters 4-6) offer practical counsel for how the church is to grow together in a locale, Paul clearly has in mind a visibly unified church in which diverse people are growing in Christ together.

The importance of Paul's letter to the Ephesians cannot be overstated in establishing the biblical mandate for multi-ethnic, cross-cultural ministry. In addressing a church comprised of Jews and Gentiles, Paul is speaking to a community that must learn to live together in visible unity now that a very real wall between them has been removed by Christ's death on the cross. This "wall of hostility" between Jews and Gentiles was one of social separation as well as spiritual, and it centered on the Gentiles' lack of physical circumcision, which for the Jews meant a lack of participation in their privileges as God's chosen people.

Bruce W. Fong notes how Paul's clarity about Christ's redeeming work serving to join Jews and Gentiles into one body, and the resulting peace that is now to exist between them, means that Jesus "did not amalgamate one group into the other. He created something completely new."[12] Hughes echoes the same sentiment, "Jesus didn't Christianize the Jews or Judaize the Gentiles. He didn't create a half breed. He made an

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[12] Bruce W. Fong, "Racial Reconciliation According to Eph 2:11-22." In *Journal of Evangelical Theology*, 38/4, (December 1995), 571.

entirely new man."[13] Verse 14 of Ephesians 2 states that "the two" are made "one," verse

15 says the "one new man" is created "out of the two," and in verse 16, "in this one

body…both" groups are now reconciled to each other. This "new man" established by

Christ (Eph 2:15) meant that Jews and Gentiles could now fellowship as equals in the

Church without destroying the cultural variations inherent in each group's ethnicity.

Keener highlights the context in which Ephesians is written, Paul in prison and

falsely accused of taking a non-Jew inside the temple in Jerusalem (Acts 21:28), and he

then states that such an offense in the temple was "an important breach of Jewish

law…Romans even permitted Jewish leaders to execute violators of this law."[14] Fong

expounds on the various ways in which the "dividing wall" has been interpreted

historically, including whether there was a literal physical wall in the temple or if this is

referring to the tore veil at Christ's crucifixion, or even a reference to the Rabbinic

tradition of a "fence" around Law. [15] The emphasis, though, is on the word "hostility,"

and textually, Fong's conclusion is sound. The hostility that Christ's sacrifice removes is

not between God and man, the common interpretation of far too many preachers in the

American church. Rather, the hostility was between Jew and Gentile. Thus, if that

hostility is destroyed by Christ, "Jew and Gentile believers are forbidden to be hostile

toward one another."[16]

From Jesus' prayer to Luke's description to Paul's prescription, the New

Testament evidence suggests intentional multi-ethnic churches should not be seen as

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[13] R. Kent Hughes, "Ephesians: The Mystery of the Body of Christ." Preaching the Word Commentary Series. (Wheaton, IL: Crossway, 1990), 93.

[14] Craig Keener. *The IVP Bible Background Commentary* (Downers Grove, IL: Intervarsity Press, 1993), 544.

[15] Fong, "Racial Reconciliation," 572-573.

[16] Fong, "Racial Reconciliation," 573.

optional. However, while these New Testament passages have been the thrust of the argument thus far, this is not just a New Testament mandate. God's heart for all people can be found in the Old Testament, too, even as He singled out Abraham and built the nation of Israel as a people for Himself.

In Genesis 12:1-3, where God first calls Abram to go to a country God will show him, God says in v 2, "And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing." It is from this passage that the story of God's chosen people, the nation of Israel, is told throughout the rest of the Old Testament. A superficial conclusion would be that God is uniracial in His approach, but that would miss the very next verse. In v 3 of this very same call to Abram, God says, "I will bless those who bless you, and him who dishonors you I will curse, and in you *all the families of the earth shall be blessed…"* (emphasis mine). This last phrase shows the all-inclusive nature of God's love. His heart is for all people. "The basic reason why God chose this nation and loved this nation was that He was using it as a means of bringing the Redeemer of *all* mankind into the world."[17] The same promise of blessing to all people through Abraham's line, as found in Genesis 12:3, is repeated to Isaac in Genesis 26:4 and to Jacob in Genesis 28:14.

God's chosen people were chosen to bring the Redeemer, and in the meantime, from the call of Abraham until the coming of the Redeemer, God's lovingkindness to Israel was to serve as a light to all the nations. God says in Isaiah 49:6, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you *as a light for the nations,* that my salvation may

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[17] Jack Cottrell, *God the Redeemer* (Joplin, MO: College Press, 1987), 332.

reach to the end of the earth…" (emphasis mine). God knew that as Gentiles witnessed the ever-faithful lovingkindness of God toward Israel, they would be jealous and drawn to its light. "Israel's very existence as a nation, its covenant… its system of civil and ceremonial laws, the prophetic revelation entrusted to this people, their geographical and religious isolation in a land of their own… their political and military interaction with other nations – all of this is part of the preparation for the coming of the Redeemer."[18]

The heart of God was and is for all people. The Old and New Testaments are consistent in conveying this foundational truth. Thus, it is the argument of multi-ethnic ministry leaders that at least insofar as the community in which a church serves is diverse, so, too, should the congregation be: "when possible, congregations should be multiracial."[19] As God's heart is for all people, so too should the heart of the church. More than just crossing ethnic lines to worship and serve together, it is also a crossing of generational, political, and socio-economic lines. Social barriers for which conventional wisdom says it is necessary to separate people to keep peace—these are the lines proponents of intentional multi-ethnic ministry believe the church must intentionally cross in order to more effectively reach our whole communities with the gospel of Jesus Christ while providing a unified voice for biblical justice in the public square. "While racial separation may be sociologically comfortable, we do not accept it as ordained by God."[20]

So why are such congregations so hard to find? Why does the Sunday worship hour continue to be "the most segregated hour in America?" Perhaps it is because most in

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[18] Cottrell, *God the Redeemer*. 402.
[19] DeYoung, et al., *United By Faith*, 130.
[20] DeYoung, et al., *United By Faith,* 131.

the majority culture lack the kind of cross-cultural personal relationships that expose our bent toward personal preference, bias, or apathy. That was certainly the case for me until my Maryland ministry. Perhaps it is because many in the minority do not trust the majority culture to integrate their cultural values into the life of the church. Maybe fears of cultural appropriation and "whitewashing" assimilation create mistrust among people of color? These were comments expressed by my own congregants of color shared with me in Maryland.

The arguments against multi-ethnic ministries and in favor of uniracial congregations are varied: pragmatic reasons, theological reasons, cultural reasons, activist reasons and sociological reasons can all be given for why uniracial congregations are preferable.[21] Thankfully, DeYoung, Emerson, Yancey & Kim, devote significant time to these reasons, offering biblical responses in favor of the biblical mandate for multi-ethnic ministry.[22] Without detailing them all again here, it is important to simply acknowledge that there is certainly a level of discomfort and personal sacrifice members of a multi-ethnic congregation must learn to accept. But is not that part of being a follower of Jesus? Some people say, "What's wrong with wanting comfort on Sunday morning? To be with people I'm used to? Worship the way I'm used to? 'Do church' the way I like to do it? What's wrong with that?"

What is wrong is that we have not been called to comfort. We've been called by Jesus in Luke 9:23 to "take up a cross daily," and there is not a lot of comfort in that. What is wrong is that we have been called to die to ourselves, not to "fit in" somewhere.

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[21] C. Peter Wagner, *Our Kind of People: The Ethical Dimension of Church Growth* (Atlanta: John Knox Press, 1979).
[22] DeYoung, et al., *United By Faith,* 99-144.

Who will die to themselves first? Who will forego the conventional church growth wisdom of targeting a homogeneous group and instead cast a wider net to all nations among us?

The targeting of a homogeneous group for purposes of church planting and growth has been a common practice in the church of the United States ever since the missional work of Donald McGavran was applied to church planting in the teachings of C. Peter Wagner. Called the "Homogeneous Unit Principle" (or HUP), McGavran's summation is, "Men like to become Christians without crossing racial, linguistic, or class barriers."[23] McGavran's principle was derived from his study of the Indian caste system, a vastly different context than the cultural landscape of the American church. And McGavran himself said that HUP is "primarily a missionary and evangelistic principle," warning that "there is a danger that congregations… become exclusive, arrogant, and racist."[24] Wagner was also careful to note that an "underlying assumption of the (homogeneous unit) principle has always been that once people become Christians and are growing in their application of biblical ethical principles to their daily lives, they will lose their inclinations toward racism and prejudice."[25] Unfortunately, Wagner also says Christians are "free to group themselves in churches in whatever way they wish along homogeneous or heterogeneous lines," after which he offers the potential benefits for both choices.[26] The result has been leaders choosing the path of least resistance, and homogeneity has reigned.

[23] Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1980), 223.
[24] Mark DeYmaz. *Should Pastors Accept or Reject the HUP?* (Little Rock: Mosaix Global Network, 2011), 15.
[25] Wagner, *Our Kind of People*, 32.
[26] Wagner, *Our Kind of People*, 33.

It would seem after nearly fifty years of implementation, HUP as a popular church planting and growth model predicated on targeting homogeneous groups has rendered unforeseen negative consequences. Dr. David Olson, author of *The American Church in Crisis*, charts how the church has been growing in the suburbs, but in low-income urban areas—areas typically with high concentrations of
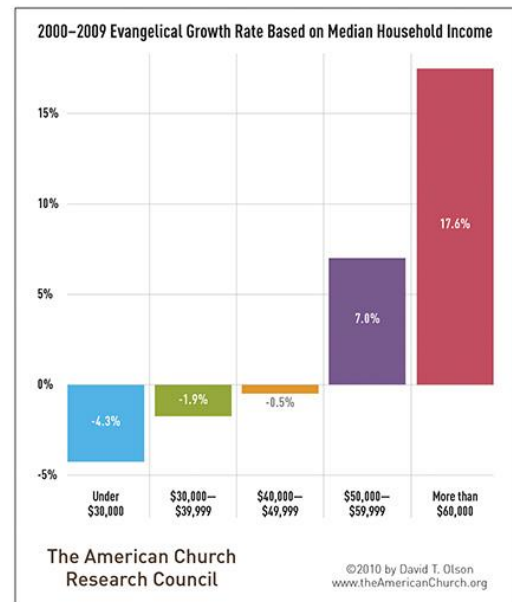
impoverished minorities—the church is in decline. If the trend continues, the evangelical church in America will become increasingly homogeneous, white and wealthy—and, we would add, increasingly perceived as irrelevant and out of touch.[27]

However, more and more church leaders are returning to Paul's approach. The statistics from a 2015 Duke University survey suggest the number of multi-ethnic churches has increased from 15% in 1998 to 20%.[28] This is progress, to be sure, but there is a long way to go—and new challenges to face as we go.

For every article telling us more churches are becoming less segregated,[29] however, another tells how fears of assimilation are coming true.[30] How does a multi-

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[27] David T. Olson, "Why Multi-Ethnic Churches." TheAmericanChurch.org. https://www.slideshare.net/MeCC10/why-multi-ethnic-churches-5650250 (accessed November 2, 2010).

[28] Mark Chaves and Alison Eagle, "Religious Congregations in 21st Century America." Soc.Duke.edu. http://soc.duke.edu/natcong (accessed November 30, 2015).
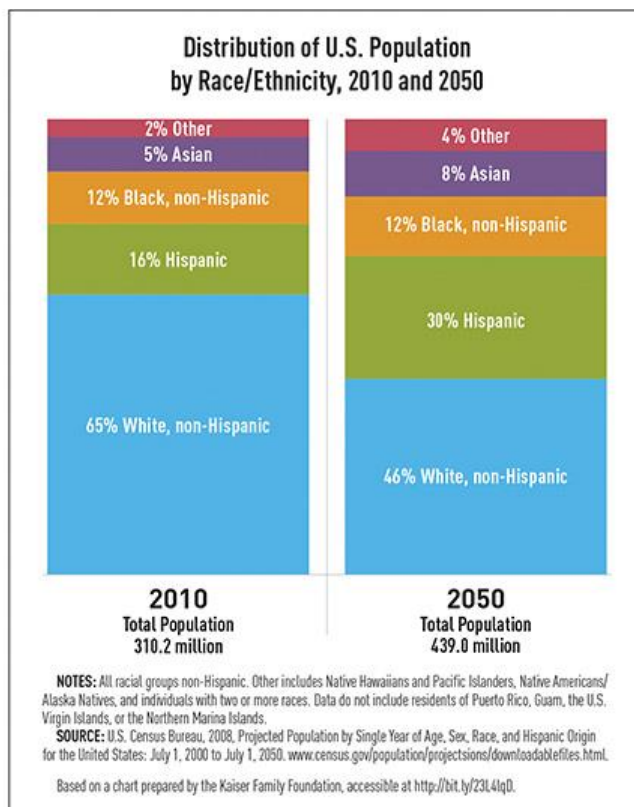
[29] Laura Meckler, "How Churches Are Slowly Becoming Less Segregated." *Wall Street Journal*, October 13, 2014. https://www.wsj.com/articles/a-church-of-many-colors-the-most-segregated-hour-in-america-gets-less-so-1413253801 (accessed September 5, 2016).

[30] Sarah Eekhoff Zylstra, "Surprise Change in How Multiethnic Churches Affect Race Views," *Christianity Today,* December 2, 2015. http://www.christianitytoday.com/ct/2015/december-web-only/surprise-shift-in-how-multiethnic-churches-affect-race-view.html (accessed September 8, 2016).

ethnic church navigate worship preferences? How does a church that also crosses socio-economic lines adjust to lower offerings? How does a church diversify its leadership, integrate the various cultures represented, adjust expectations for attendance and membership, and stay true to the Word of God at every turn?

These questions and more are surfacing as intentional multi-ethnic ministry grows, because overcoming centuries of broken relationships and injustice is not easy. Visible unity is hard, but Christians do not get a pass on the degree of difficulty. The perfect unity Jesus prayed for? That would take a miracle. Why else would it be so convincing of his identity as Savior of the world? If visible expressions of kingdom unity will take a miracle, we should be grateful we worship a miracle-working God. One can look at the demographic changes in our society and pragmatically conclude that an emphasis on multi-ethnic ministry is essential to a church's survival in the 21st century.[31] While it is tempting to assume multi-ethnic congregations will happen organically, Byran Lorritts, another recognized expert in

Table 2-2

Distribution of U.S. Population by Race/Ethnicity, 2010 and 2050

2% Other
5% Asian
12% Black, non-Hispanic
16% Hispanic
65% White, non-Hispanic

2010
Total Population
310.2 million

4% Other
8% Asian
12% Black, non-Hispanic
30% Hispanic
46% White, non-Hispanic

2050
Total Population
439.0 million

NOTES: All racial groups non-Hispanic. Other includes Native Hawaiians and Pacific Islanders, Native Americans/Alaska Natives, and individuals with two or more races. Data do not include residents of Puerto Rico, Guam, the U.S. Virgin Islands, or the Northern Marina Islands.
SOURCE: U.S. Census Bureau, 2008, Projected Population by Single Year of Age, Sex, Race, and Hispanic Origin for the United States: July 1, 2000 to July 1, 2050. www.census.gov/population/projections/downloadablefiles.html.

Based on a chart prepared by the Kaiser Family Foundation, accessible at http://bit.ly/23L4lqD.

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[31] The H. J. Kaiser Family Foundation, "Distribution of U.S. Population by Race/Ethnicity, 2010 and 20150." *KFF.org*, March 18, 2013. kff.org/disparities-policy/slide/distribution-of-u-s-population-by-raceethnicity-2010-and-2050 (accessed September 9, 2016).

multi-ethnic ministry, argues otherwise. In a recent interview, Lorritts said, "What we're up against in this country is 400 years of intentional segregation and racism. If we're going to undo all of that, we're going to have to take the same aggressive intentionality, and move it in the other direction." Pushing back even more explicitly against the assumption of organically formed multi-ethnic congregations, Lorritts continues, "It's just amazing to me that you get people who push back and say, 'Can't this just organically happen?' And I say, 'No! It can't organically happen.' We're trying to undo decades and centuries of intentional, aggressive segregation. If we're going see the needle move, we have to intentionally push toward reconciliation."[32]

The testimony of the church is at stake. The racial divide in our country is greater than ever, and the power of the gospel is the only solution. Those who don't heed the call to return to the biblical model of growing and planting churches will be increasingly marginalized as racial tensions persist and as the demographic shift continues. But this cannot be the sole motivation to rediscover the implications of reconciliation with each other. Instead, the biblical model should inspire the church and educational institutions like Ozark Christian College that pride themselves on preparing leaders for the church. Given the stated purpose and learning goal of Ozark Christian College, and given the demographic projections of the United States, wherein no ethnic majority will be present by 2042, it seems imperative that an emphasis on this biblical mandate be taught across the curriculum.[33]

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[32] Biola University. "Can multiethnic churches become the new normal." *Biola Magazine*, Spring, 2015. http://magazine.biola.edu/article/15-spring/can-multiethnic-churches-become-the-new-normal (accessed July 7, 2015).
[33] Sam Roberts. "Minorities in U.S. set to become majority by 2042." *New York Times*, April 14, 2008. https://mobile.nytimes.com/2008/08/14/world/americas/14ihtcensus.1.15284537.html (accessed by July 8, 2015).

In addition, since their students are to be equipped leaders in the church upon graduation, Ozark's training also must emphasis cultural agility. It is not enough for church leaders simply to believe in the biblical mandate for the church to reflect the growing diversity of the culture in which it resides. These church leaders – and in Ozark's case, church leaders in training – must also lead the way in navigating the cultural challenges that arise in a cross-cultural, multi-ethnic context. The theological foundations for such navigation, called "cross-cultural agility," will be explored in the next section.

A Biblical Foundation for Cross-Cultural Agility

Cross-cultural agility is the ability to quickly, comfortably, and effectively work in different cultures and with people from different cultures.[34] It is a question of effectiveness: is a cross-cultural leader able to adjust to any cultural environment and still be effective? Christian leaders who desire to fulfill the biblical mandate for establishing and growing cross-cultural, multi-ethnic ministries need to include the pursuit of cross-cultural agility in their personal development goals, and colleges preparing ministry leaders need to do the same. Failure to do so will inadvertently lead adverse environments where cultural appropriation, assimilation and/or alienation are the norm. Lest this necessity be viewed merely as a 21st century trend, however, a similar pattern as the one used to explain the biblical mandate for multi-ethnic ministry can be applied to illuminate the biblical model for cross-cultural agility. To complete the theological

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[34] Paula Caligiuri, *Cultural Agility: Building a Pipeline of Successful Global Professionals* (San Francisco: Jossey-Bass, 2012).

foundations for this project, we will examine Jesus' example, Luke's description and Paul's prescription for cultural agility in ministry.

To see the example of Jesus' cross-cultural agility one need only turn to perhaps the greatest example of cross-cultural agility found in Scripture. Recorded in John 4, Jesus encounters a Samaritan woman. While John says in 4:4 that it was "necessary" for Jesus to pass through Samaria, it is unclear as to why. It may have been a time crunch, though verse 40 saying he stayed in the region for two extra days suggests otherwise. It may have been to avoid crowds. It may also have been divinely necessary, a sort of predestined appointment with the Samaritan woman. In any event, most Jews chose to take a much longer route that allowed them to avoid Samaria altogether, as Samaritans were viewed as unworthy half-breeds (2 Kings 17:24) for whom Jews wanted to no interaction.[35]

Not only does the interaction between Jesus and the Samaritan come about because of Jesus' willingness to go through Samaria, but Jesus shows a willingness to eschew other social taboos as well. Jews did not associate with Samaritans, yet Jesus engages the Samaritan woman for a drink. Men did not associate with women in public in those days – not even their wives, yet Jesus initiates conversation. Further, Jesus asking for a drink from this Samaritan woman was even more unusual because, as John writes, "Jews have no dealings with Samaritans." That verb, *synkraiomai*, literally means "use together with," and was often a reference to vessels, such as a drinking vessel.[36] This unlikely interaction is further complicated by the bad reputation of the woman herself. Jesus reveals her multiple husbands and current living situation in 4:16-18, but even prior

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[35] Mark E. Moore, *The Chronological Life of Christ, Vol. 1.* (Joplin, MO: College Press, 1996), 113.
[36] Moore, *The Chronological Life of Christ, Vol. 1.*, 114.

to that, we are tipped off to her situation when John tells us it was "about the sixth hour'

in v 6. The women would normally have come early in the morning, to collect water from

the well for the day, and they would have come together. This Samaritan woman is here

alone, later in the day, likely midday, [37] suggesting she is an outcast even among her own

Samaritan people. When Jesus tells her to get her husband, we learn of her rough history

with men. Jesus' request is "both proper and strategic" according to Merrill C. Tenney

who explains, "proper because it was not regarded as good etiquette for a woman to talk

with a man unless her husband were present; strategic because it placed her in a dilemma

from which she could not free herself without admitting her need."[38]

It would be naïve to suggest that all of the social mores of the day were unknown

by Jesus. Rather, it would seem more fitting to see this break with what was customary as

the deliberate actions of one who is acutely culturally aware and agile enough to navigate

the circumstances anyway. Further cultural agility is found in Jesus' ability to take a

conversation about water and turn it into a spiritual conversation about abundant life. And

an even more deft example of cultural agility on Jesus' part is found in His knowledge of

the rift between Samaritans and Jews about the proper place of worship (Mt. Gerizim or

Jerusalem), and His ability to downplay the significance of either place in light of what is

to come by way of the Holy Spirit. When Jesus said, "Neither on this mountain nor in

Jerusalem" (4:21), it would have been "shocking words to anyone who has any

investment in history and tradition."[39] It is similar to the way in which a skilled

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[37] Francis J. Moloney, *Sacra Pagina, Vol 4*, *The Gospel of John.* Daniel J. Harrington, S.J., Editor (Collegeville, MN: The Liturgical Press, 1998), 121.

[38] Merrill C. Tenney, *The Expositor's Bible Commentary, Vol. 9*. Frank E. Gaebelein, Editor. (Grand Rapids: Zondervan Publishing, 1981), 55.

[39] Gary M. Burge, *The NIV Application Commentary: John* (Grand Rapids: Zondervan Publishing, 2000), 155.

quarterback can improvise to make a sensational play –knowledge of the "rules," is what allows for the effective breaking of them.

To be clear, it is not the point of John 4 to teach the church how to be culturally agile. It would be a gross disservice to John and his text to suggest otherwise, much in the same way that the church has been guilty of making the woman, in her isolation, sin, and newfound openness and evangelistic fervor the center of this encounter. John's intention, as with Jesus' encounter with Nicodemus in the preceding chapter, seems always to view Jesus from another angle.[40] Still, those tuned in to the challenges of cultural agility can only marvel at the deft approach of Jesus in this unlikeliest of encounters.

Diversity consultant Clarence Shuler sees several steps Jesus takes to develop a cross-cultural relationship with this Samaritan woman: He breaks a traditional law by traveling into Samaria (which would rankle the "religious right" of His day), he goes to where the Samaritan woman lived (the Great Commission in action), he meets her on her "own turf (the well)," he put himself on her schedule (versus doing only what is convenient), he breaks another traditional law by actually speaking with a Samaritan woman (whom Jews would have viewed as "unclean"), he makes himself vulnerable to her (by asking for help), he demonstrates observant empathy (meeting her where she was and showing concern for her needs), he had "staying power" because her initial rejection of him did not deter him.[41]

After identifying the ways in which Jesus shows cross-cultural agility, Shuler drives the point home by saying those in the ethnic majority in America today (still, for now, white people) need to follow Jesus' lead. Relate to those of other cultures on their

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[40] Burge, *John*, 154.
[41] Clarence Shuler, *Winning the Race to Unity,* 64-66.

terms, become concerned with the issues that are important to them, and attempt to see things from their perspective.[42]

In addition to the example of Jesus with the Samaritan woman in John 4, Luke's historical account of the early church also describes early Christian leaders wrestling with issues of cross-cultural development and agility, as Gentile inclusion into God's chosen people brings cultural differences to the forefront.

In Acts 10, with the conversion of Cornelius and his household, not only is salvation shown to be for Gentiles as well as for Jews, but new socio-cultural implications arise, namely the admission of Gentiles to the Christian fellowship without the requirement of circumcision. Peter defends himself for baptizing the household of Cornelius when "those who were circumcised took issue with him" (Acts 11:2). Reese notes in 11:3 that the Jewish Christians "did not complain so much about the instruction given to Cornelius, nor about his having been baptized, as they did of the violation of ceremonial rules by Peter," namely that he ate with the uncircumcised Gentiles.[43]

This complaint of the Jewish Christians does not go away in spite of Peter's defense, and the contention gains steam as Paul and Barnabas begin planting multi-ethnic churches after being sent out from Antioch in Acts 13. Thus, in Acts 15, the Council in Jerusalem meets to settle the issue. Luke writes "certain ones of the sect of the Pharisees" in Acts 15:5, whom Reese would be those commonly referred to as Judaizers,[44] brought forth a complaint about the methods of Paul and Barnabas – they were not circumcising the Gentile converts.

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[42] Shuler, *Winning the Race to Unity*, 66-67.
[43] Gareth L. Reese, *A Critical and Exegetical Commentary on the Book of Acts* (Joplin, MO: College Press, 1976), 408.
[44] Reese, *Acts*, 532.

As Paul and Barnabas give an account of their missionary journey and as Peter

gives an account of his experience with Cornelius, James takes the floor and grounds his

own argument in Old Testament passages that speak of a day when Gentiles will be

included in the "laos" of God, with "laos," a term usually applied to Israel now used to

describe the Gentiles.[45] James then turns to the issue of "requirements" and frees Gentiles

from the need to observe Jewish ritual laws. While four guidelines for the Gentiles are

given (abstain from food offered to idols, sexual immorality, meat of strangled animals

and blood), in this context they are all – even the one regarding sexual immorality –

related to ritual law. The reason for giving these is not for Gentile acceptance by God but

rather for community fellowship with the Jewish believers. In order to fellowship

together, the Gentiles observance of these guidelines would assure Jewish believers of

not being ritually defiled themselves.[46]

The key principles to be derived from the Jerusalem Council for the sake of

cultural agility are 1) the desire of the church leaders to give no undue burden, no

unnecessary obstacle, to those being reached with the Gospel, and 2) the need to be

sensitive "to the scruples of those whose consciences are offended by certain practices."[47]

Thus, in the pursuit of cultural agility it can be seen that a reciprocal principle of

accommodation is to be pursued, reflective of the general call of Christ for those who

would follow him: deny yourself (Luke 9:23).

It is not too great a leap to see how modern evangelical churches, with their own

criteria for what makes a "good" Christian and/or a "good" church can be guilty of

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[45] John B. Polhill, *Acts, Vol. 26. The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture* (Nashville: B&H Publishing Group, 1992), 329.
[46] Polhill, *Acts, Vol. 26*, 330.
[47] Ajith Fernando, *Acts. The NIV Application Commentary* (Grand Rapids: Zondervan, 1998), 425.

Pharisaical "additions" to the Gospel. Often these criteria require cultural conformity and assimilation, albeit at a less distinct and deeply ingrained level as the issue of circumcision for the Jewish Christians. Still, what we see in Luke's description is an early church led by the Holy Spirit, allowing for cultural agility in the church planting efforts of Paul and Barnabas (and later, others). The challenge of cultural agility is discerning what is cultural and what is universal in terms of faith, morality and liturgy. For ministers in multi-ethnic contexts, not only is there a call to be led by the Holy Spirit as Luke describe in Acts 15. There is also Paul's prescription for cross-cultural agility as found in his first letter to the Corinthian church which must be internalized.

> [19] For though I am free from all, I have made myself a servant to all, that I might win more of them. [20] To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. [21] To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. [22] To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. [23] I do it all for the sake of the gospel, that I may share with them in its blessings. – 1 Corinthians 9:19-23

The motivation for Paul's prescription for cultural agility is clearly evangelistic, which should overcome any objections about the supposed trendiness of pursuing cultural agility in the church. The Greek word "kerdaino," meaning "winning" or "gaining," appears five times in this passage, but only used by Paul in one other place outside of 1 Corinthians (Philippians 3:8). It is word that implies "advantage" in the realm of deliberative rhetorical argumentation.[48] Given the evangelistic thrust of Ozark Christian

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[48] Raymond F. Collins, *First Corinthians. Sacra Pagina* (Collegeville, MN: The Liturgical Press, 1999), 353.

College's mission and vision, the school and others like it must take seriously the prescription Paul affords those training for ministry.

Keck summarizes Paul's words as a "voluntary slavery to all" that "*involves a fundamental and exemplary accommodation to people as and where he finds them*."[49] Gordon Fee calls this the "singular passion of (Paul's) life: 'all things for all people.'" Fee also emphasizes this is not about the content of the Gospel but the progress of it.[50] As Blomberg notes, "Paul is not promoting pure situation ethics. These verses form part of his larger discussion of morally neutral matters (1 Cor 8:1-11:1)."[51] Cultural agility in Christian leadership is not a call to compromise truth but to discern how to apply truths in various contexts in order that the Gospel may progress.

Keener notes that in Paul's day, aristocrats "despised those who shifted too conveniently, as if without conviction," seeing such people as "populist demagogues, who pandered to the less educated masses and hence reduced themselves to 'slaves.'" It was understood that customs varied among differing cultures, but Romans despised their own countrymen who "pandered to local tastes by becoming as a local to locals." [52] Nevertheless, Paul's singular focus on *kerdaino*, the progress of the Gospel, meant he could focus on the spirit of the law ("the law of Christ") while making room for the cultural idiosyncrasies of Gentiles. Such singular focus must characterize those ministers who would seek to accommodate the cultural expressions of varied ethnicities in the same 21st century congregation, as there clearly seems to be the same general antipathy

[49] Leander Keck, *The New Interpreters Bible, Vol X* (Nashville: Abingdon Press, 2002), 907.
[50] Fee, *The First Epistle to the Corinthians*, 432.
[51] Craig L. Blomberg, *1 Corinthians - The NIV Application Commentary* (Grand Rapids: Zondervan, 1994), 186.
[52] Craig Keener, *1-2 Corinthians - The New Cambridge Bible Commentary* (Cambridge University Press, New York, 2005), 81.

toward such efforts of cultural agility among many traditional Christians today as there was in Paul's day.

In addition to a singular evangelistic focus, Paul also demonstrates a measure of humility often lacking among Christians who view cultural difference as a threat to their heritage. This humility is found in verse 19 where Paul expresses his freedom "from all" but then proclaims himself a servant "to all." Paul often refers to himself as a "servant of Jesus Christ," but this description in verse 19 of 1 Corinthians 9 is unique. The Greek word is *emauton edoulosa*, meaning Paul has "indentured himself" to his fellow human beings as well as to Christ.[53] D.B. Martin notes that willfully choosing this lower station in society would not have been viewed as virtuous, and thus Paul's prescription would have been a hard teaching, forcing an attitude adjustment among his followers regarding the downward status pursuit for those who are in Christ.[54] "Just as God's folly, the cross, is the power of God unto salvation (1 Cor 1:18) so also is Paul's enslavement to different classes of men the best possible means for gaining others to Christ."[55]

For Paul, the world is divided between Jews and Gentiles, those under the law and those not under it, and he is an indentured servant to both, by choice, in spite of and without relinquishing his freedom in Christ. Why? To gain an advantage in seeing the Gospel progress. In this regard, Paul's identity is that of a third person, neither Jew nor Gentile, but rather Christian servant to all to win as many as possible. It is possible that "being all things to all people," was an accusation some in the Corinthian church had

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[53] Collins, *First Corinthians*, 352.
[54] D.B. Martin, *Slavery as Salvation: The Metaphor of Slavery in Pauline Christianity* (New Haven: Yale University, 1990), 135.
[55] Mark Taylor, *1 Corinthians. The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture* (Nashville: B&H Publishing Group, 2014), 218.

leveled against Paul.[56] If so, Paul embraces the accusation and defends it without a hint of guilt. Whereas the accusation would likely have come from a belief that Paul was trying to become popular for his sake (because in the Hellenistic world "people were expected to remain true to themselves throughout their lives"),[57] Paul was not in it for himself but for Christ and the salvation of all people Paul might be able to lead to Him.

For many, this passage has been relegated to foreign missiology, wherein the need for accommodation (or commonly, "contextualization") has been deemed essential. Even in the "Contemporary Significance" section of the NIV Application Commentary from the mid-1990s, Western Christians are let off the hook when it comes to contextualization in the cross-cultural sense because it is assumed they are "living and working in relatively homogeneous secular settings."[58] This reflects an unfortunately short-sighted life application of 1 Corinthians from just twenty years ago, and it suggests the theological community has been ill-prepared for the changing demographics within the Western Christian landscape for which ministers need equipped.

Conclusion

In this chapter we have explored the theological underpinnings for the mission and goals of Ozark Christian College, the foundations for both cross-cultural, multi-ethnic ministry as the mandate for the church and for a commitment to increasing cross-cultural agility of ministry leaders for successful implementation and growth of cross-cultural, multi-ethnic ministries. For Christian ministers in an increasingly diverse U.S.

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[56] Peter Marshall, *Enmity in Corinth: Social Conventions in Paul's Relations with the Corinthians* (Heidelberg, Germany: Mohr Siebeck, 1987), 156.
[57] Collins, *First Corinthians*, 355.
[58] Blomberg, *1 Corinthians*, 188.

culture, the call to "be all things to all people in order that you might win some" requires intentional effort at developing cultural agility. Jesus modeled it, Luke described it and Paul prescribed it for the sake of the Gospel.

In John's revelation, he saw a glimpse of heavenly worship where "a great multitude…from every nation, from all tribes and peoples and languages…before the Lamb…crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (Revelation 7:9-10). Let us intentionally pursue the kind of ministries now that have John's revealed end in view. Then we can pray in good conscience, "Thy kingdom come, thy will be done on earth as it is in heaven." Let us do so, however, in such a way that all cultures are valued, affirmed and accommodated, so that harmonious visible diversity characterizes us in a day when homogeneity and assumed assimilation are the unfortunate norm.

In this chapter we have established the Biblical/theological foundation for training undergraduate Bible college students of all degree programs in multi-ethnic, cross-cultural ministry by summarizing the Biblical mandate for multi-ethnic ministry and arguing from a Biblical model that Christian leaders who desire to fulfill that Biblical mandate for establishing and growing cross-cultural, multi-ethnic ministries need to include the pursuit of cross-cultural agility in their personal development goals, and colleges preparing ministry leaders need to do the same.

In the next chapter, we explore a means by which cultural agility could be credibly measured among ministry leaders and those training to be ministry leaders. In addition, we will review the prominent writings of multi-ethnic ministry proponents for their insights into the essential nature of cultural agility for multi-ethnic ministry leaders.

CHAPTER THREE

LITERATURE REVIEW IN THE FIELD OF MULTI-ETHNIC MINISTRY

The purpose of this chapter is to demonstrate both the common themes found within the popular works of multi-ethnic ministry as well as the common missing element within them, namely a means by which to gauge the cultural preparedness and development of cultural agility for multi-ethnic ministry leaders.

The following influential works in the field of study and practice known as multi-ethnic ministry (or cross-cultural ministry) identify areas of challenge and struggle in this increasingly mainstream field. The common theme with each is a diagnosis of the call for cross-cultural ministry, the challenges therein, and, unfortunately, a lack of an identifiable, measurable means for gauging whether the targeted audience (ministry leaders) inspired by the work itself can be equipped for progressing along a continuum of cultural agility (competence, development, etc.)

Rodney L. Cooper's work, *We Stand Together: Reconciling Men of Different Color,* though the earliest book to be included in this literature review, offers the most by way of dealing specifically with issues needing to be navigated by those seeking cross-cultural agility.[1] With chapters written by men of different ethnic backgr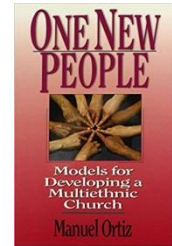ounds – African-American, Latino, Asian-American, Native-American, and white – the cultural distinctions of each group are presented from a first-hand perspective. This is designed so that differing ethnic groups can begin to understand each other, particularly the challenges and burdens each group

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[1] Cooper, *We Stand Together: Reconciling Men of Different Color* (Chicago: Moody, 1995).
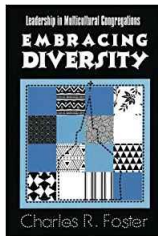
must deal with. No one is off the hook for the racial tensions that persist, as Cooper utilizes the metaphor of a dysfunctional family to show how each ethnic group contributes to that tension. This would serve as helpful introductory resource for someone desiring to progress in cultural agility, however no assessment tool for measuring progress is offered.

In *One New People,* Manuel Ortiz, emeritus professor of practical theology at Westminster Theological Seminary and a multi-ethnic church planter highlighted eight guiding principles from the Rock of Ours Salvation, a multi-ethnic church in Chicago composed at the time of 70% African-American and 30% Anglo-Americans. The guiding principles – commitment to relationship, intentionality, sincerity, sensitivity, interdependence, sacrifice, empowerment and a call to incarnational living as the means of reconciliation – do not offer anything by way of a measurable plan for cultural agility.[2]

Another early resource that contributes to the discussion of cross-cultural development is Charles Foster's Embracing Diversity. Specifically, Foster offers four conditions for making a multicultural group a cross-cultural one.[3] He says to move a diverse group of strangers into a church of solidarity, the following are required: creation of times and places for each ethnic group to meet and talk among themselves, a commitment to take seriously the ideas and experiences of others on their own terms, suspension of one's own ideas and practices to first listen for the meaning in others', and the establishment of understanding that allows

[2] Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church* (Downers Grove, IL: IVP, 1996), 99-105.
[3] Charles Foster, *Embracing Diversity: Leadership in Multicultural Congregations* (Herdon, VA: The Alban Institute, 1997), 68-69.

each group to speak with candor about the strengths and blind spots in each other's views. It is this last condition that Foster says is the trickiest of all and takes time to cultivate. While nothing along the lines of an intercultural development continuum is offered, Foster does say one sign that understanding is being established is the presence of appreciative humor during the course of conversation. He also offers other practices that can assist in cross-cultural understanding: rehearsed speech (practiced before used from the stage or in literature), "turn-taking" speech (ensuring all sides are heard) and open-ended script (using a loosely formatted event that allows time for each group's expression).[4]

Despite being released nearly twenty years ago, Emerson and Smith's *Divided By Faith: Evangelical Religion and the Problem of Race in America* remains essential reading for anyone looking to get a grasp on evangelical religion and the problem of race in America. There are helpful historical summaries of the church and race in America in early chapters, and of particular importance in identifying hindrances to cultural agility is their explanation of the "white evangelical tool kit."[5] These "tools," reveal how most white evangelicals start at a major disadvantage when the goal is reconciliatory progress across cultures and ethnicities. In fact, these tools reflect what the IDI would likely call a minimizing, or worse, polarizing or denial, orientation that would hinder such reconciliatory progress before it even begins.
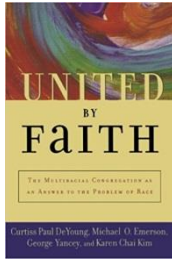
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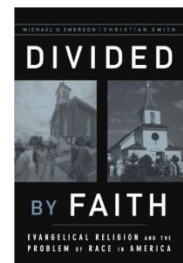
[4] Foster, *Embracing Diversity*, 84-89.
[5] Emerson & Smith, *Divided By Faith*, 76-80.

An additional work of Emerson's, co-written with Curtiss Paul DeYoung, George Yancey and Karen Chai Kim is *United By Faith: The Multiracial Congregation as an Answer to the Problem of Race.* This follow-up to *Divided By Faith* offers a hopeful antidote to the sobering diagnosis in its predecessor. Within its pages are the most thorough examination of and explanation for why the multi-ethnic church is the best hope for overcoming persistent racism at individual and systemic levels. The most helpful chapter making the case for intercultural development is the last one, "Promise and Challenges of Multiracial Congregations," where it is shown that the healthiest multiracial congregations are the ones that are "integrated" versus those that are "assimilated" or "pluralist." Assimilated congregations reflect one dominant racial culture, with one dominant race at the leadership level, and the resulting degree of social interaction across races can be high or low. Pluralist congregations have separate and distinct elements of all racial cultures represented in the congregation, and the races within the congregation are reflected in the leadership, but social interaction across races is low. Integrated congregations, the healthiest and most sustainable multiracial churches over time, maintain aspects of separate cultures and also create a new culture from the cultures in the congregation, the races within the congregation are reflected in the leadership, and social interaction across races is high.[6]

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[6] DeYoung, et al., *United By Faith*, 165.

Still another work of the influential Emerson, co-written by Woo is *People of the Dream*, wherein the spotlight is put on multiple congregations that have been successful at sustaining multi-ethnic ministries. These congregations achieve sustain multi-ethnic composition in a variety of ways, and are shown to be possible across a number of different denominations. Within this book, 7 principles are presented as "vital" to "limit the shadows, fight off nightmares, and create healthy congregations."[7] The only principle, though, that alludes to cross-cultural agility is the last principle, "Recognize that People are at Different Places, and Help Them Move Forward One Step at a Time." For such a principle to be effective, it would suggest the leaders of the congregation are at the far end of the Intercultural Development Continuum, Adaptation, but no such measurement is offered in this work.
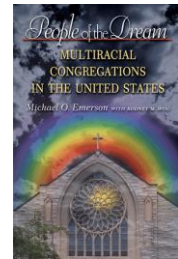
Clarence Shuler's *Winning the Race to Unity: Is Racial Reconciliation Really Working?* contributes to the discussion on race and the call to unity by confronting the very idea of "reconciliation" in the context of the racial divide in the United States. [8] Shuler says reconciliation suggests a return to a time when things were "good," but that no such time exists in American history. Instead of racial reconciliation, Shuler calls for racial partnerships that can create new paradigms unfettered by a flawed notion of returning relationships to a time that never really was.

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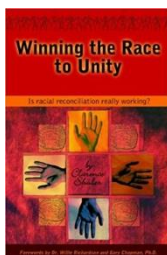
[7] Michael Emerson and Rodney M. Woo, *People of the Dream: Multiracial Congregations in the United States.* (Princeton, NJ: Princeton University Press, 2006), 168.
[8] Shuler, *Winning the Race to Unity*, 141-144.

Reconciliation Blues: A Black Evangelical's Inside View of White Christianity,

written by the former editor of *Christianity Today* and founder of UrbanFaith.com, is a

great read and resource for those who want to better understand and

communicate the experiences of ethnic minorities who are actively

engaged in the current American climate of Christianity (read:

predominantly white). [9] However, no measurable means of gauging

whether this better understanding of and ability to communicate said experiences is

offered in order to move from cultural awareness to cultural agility.
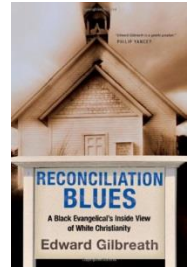
Two key works from Mark DeYmaz, *Building a Healthy Multi-Ethnic Church,*[10]
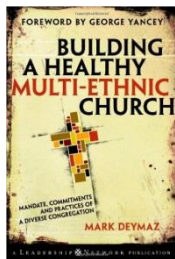
and *Leading a Healthy Multi-Ethnic Church*[11] have become go-to sources

for in-depth explanations of the biblical mandate for multi-ethnic ministry,

identification of key characteristics of good health in multi-ethnic

churches, and the need to navigate cultural differences that arise when

multi-ethnic, cross-cultural impact is the intended goal. My personal experience of being

persuaded by DeYmaz's case for the biblical mandate for multi-ethnic ministry cannot be

understated. Neither, though, can the resulting frustration I felt of desiring such ministry

while feeling ill-equipped to grow it.

[9] Gilbreath, *Reconciliation Blues*.

[10] DeYmaz. *Building a Healthy Multi-Ethnic Church*.

[11] Mark DeYmaz & Harry Li, *Leading a Healthy Multi-Ethnic Church* (Grand Rapids, MI: Zondervan, 2010).

Personal, theological, philosophical, practical, cross-cultural, relational and spiritual issues are identified in *Leading*, and practical steps are offered for navigating them. The introduction is also helpful in tracking the growth of the multi-ethnic church movement. Once again, though, no measurable means is offered for gauging whether a leader or his organization/church is progressing in cultural awareness and cultural agility versus merely achieving diverse representation while perpetuating a mono-ethnic culture.
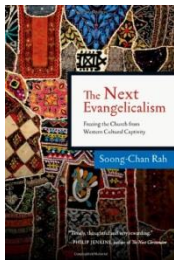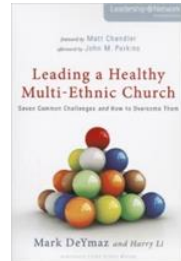
In a day when so many Christians emphasize the need to pursue the Kingdom of Christ as the great transformer of culture, Soong Chan Rah's *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* deftly shows how it is nearly impossible to separate the development of Christianity from the culture and traditions of Western Civilization. [12] In addition, Rah explores the limitations of congregations who are ill-equipped to deal with the cultural realities of a diverse society. While an excellent resource for anyone seeking to progress in intercultural development, Rah offers no measurable assessment that could help such ill-equipped congregations and their leaders become better equipped. Rah's follow-up, *Many Colors: Cultural Intelligence for a Changing Church*[13] is an easier read and is particularly helpful in its final chapter of calling those in academia to the intentional development of culturally agile ministry leaders. It's a convincing, compelling
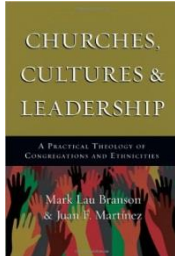
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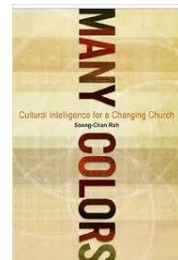
[12] Soong Chan Rah, *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (Downers Grove, IL: IVP, 2009).
[13] Rah, *Many Colors*.

call for which those convinced would benefit from the IDI's ability to measure outcomes toward that end.

Churches, Cultures & Leadership A Practical Theology of Congregations and Ethnicities is an excellent resource to help church leaders see and understand the importance of cultural awareness and agility in leading a multi-ethnic congregation. [14] Without awareness, education and growth, a well-intentioned leader can perpetuate majority cultural dominance even as the people in the pews begin to reflect greater diversity. Seeing and understanding the importance of cultural awareness and agility do not automatically result in actual cultural awareness and agility, however. The IDI would be a great tool for anyone convinced by Branson and Martinez of their importance and who desire to act accordingly.

John Piper's contribution to the conversation, *Bloodlines: Race, Cross, and the Christian*,[15] is helpful in that a respected, conservative white author calls attention to issues of systemic racism, and the practical efforts at emphasizing visible unity across ethnic and cultural lines that Piper implemented with his congregation at Bethlehem Baptist Church are commendable. Piper's strength, not surprisingly, is his detailed theological exploration of race in Scripture, though, and while his voice is welcomed in the discussion of multi-ethnic, cross-cultural ministry, he offers no real insight into the "how" of becoming cross-culturally agile for those convinced of his argument that visible unity be pursued.

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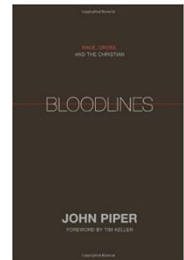
[14] Mark Lau Branson & Juan F. Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP, 2011).
[15] Piper, *Bloodlines*.
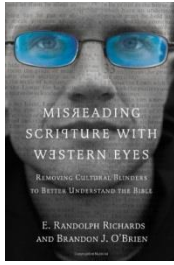
The most significant cultural realities don't need to be explained; they go without saying. When those details are excluded, though, modern-day readers unconsciously fill in their own "goes-without-saying" realities, reflecting their own assumptions and biases and causing them to "misread Scripture with Western eyes." This impactful work, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*,[16] has been highly influential in honing the hermeneutical skills of students in undergraduate and graduate level ministry education. While no measurable tool for improving hermeneutically is offered within it, this would likely make an excellent resource for those who learn of their IDC orientation and desire to progress toward adaptation.

Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart,[17] by Dr. Christena Cleveland, associate professor of reconciliation studies at Duke Divinity School, uses insights from social psychology to explore the persistent divisions in the church, but she does so in a very down-to-earth, often humorous fashion. This would be a useful resource for church leaders, church members, and educators who desire to progress alone the IDC, but again, no connection is made within this diagnostic work to a resource for measuring progress such as the IDI would provide.

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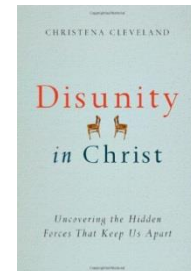
[16] E. Randolph Richards, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible* (Downers Grove, IL: IVP, 2012).
[17] Cleveland, *Disunity in Christ*.

Letters to a Birmingham Jail: A Response to the Words and Dreams of Dr. Martin Luther King, Jr.,[18] revisits Dr. King's original letter from the Birmingham Jail, followed by essays in response, 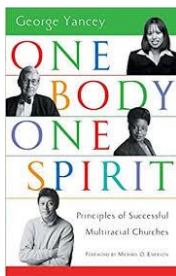now fifty years later, from men of various ages and ethnic backgrounds. Each response, from contributors like Dr. John M. Perkins, John Piper, Albert Tate, Matt Chandler, Soong Chan Rah and more, considers the intersect of faith and culture, calling the Church to an intentional, active pursuit of unity in Christ. Those convinced of this call, however, will likely be frustrated by a lack of measurable goals for bringing it about.
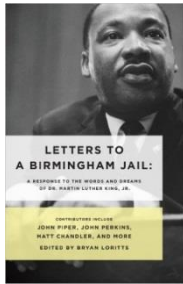
One Body, One Spirit: Principles of Successful Multiracial Churches,[19] *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World* by Efrem Smith,[20] and *The High Definition Leader: Building Multiethnic Churches in a Multiethnic World* by Derwin L. Gray,[21] are all similar in their contribution in that they offer characteristics, guidelines and principles, etc. for the pursuit of cross-cultural, multi-ethnic ministry. Yancey does offer "Intentionality" and "Adaptability" as two of his seven "guiding principles," but again, while these works might be helpful for those aware of their IDC orientation and desirous of progressing along the continuum, they do not suggest the use of a resource like the IDI to ensure that progress.
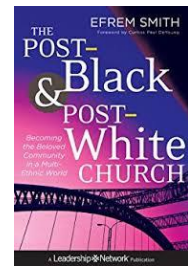
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[18] Bryan Loritts, *Letters to a Birmingham Jail: A Response to the Words and Dreams of Dr. Martin Luther King, Jr.* (Chicago: Moody, 2014).
[19] Yancey, *One Body One Spirit*.
[20] Smith, *The Post-Black and Post-White Church*.
[21] Gray, *The High Definition Leader*.

The last book included in this review is *Right Color, Wrong Culture: The Type of Leader Your Organization Needs to Become Multiethnic*.[22] Written by Bryan Loritts, pastor and president of the Kainos Movement which is committed to seeing multiethnic churches become the new normal in society, this self-identified "Leadership Fable" is gaining traction as a resource that challenges leaders to become cross-culturally competent. Utilizing celebrities like Ice Cube and Denzel Washington as metaphors, Loritts calls church leaders to step out of the comfort of their own environments and circles of influence to immerse themselves in the culture of the people around them who are different, allowing that experience to inform the restructuring of their leadership team and methods. Again, while bringing the spotlight on the need for cross-cultural competency, there is not a measurable means given for gauging said competency.
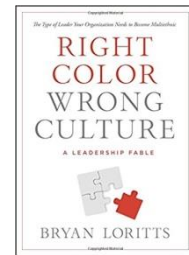
Conclusion

By way of summary, there are a few common themes that arise in these popular works on multi-ethnic ministry. The first is a compelling call to reconciliatory work and intentional cross-cultural, multi-ethnic ministry. This call is not merely presented as an option to choose should one choose not to pursue the homogeneous unit principle in ministry, but rather it is presented as the ideal means for pursuing church growth and development, a mandate intrinsic to the Gospel.

A second theme within these works is an effort to move the conversation into practical discussions of how to pursue intentional cross-cultural, multi-ethnic ministry in

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[22] Bryan Loritts, *Right Color, Wrong Culture: The Type of Leader Your Organization Needs to Become Multiethnic* (Chicago: Moody, 2014).

a given ministerial context. From Foster's four "conditions,"[23] and Yancey's seven

"guiding principles,"[24] to Emerson and Woo's seven "guiding principles" that are "vital"

to "limit the shadows, fight off nightmares, and create healthy congregations,"[25] and

DeYmaz's seven "core commitments" in his initial book,[26] there is no shortage of key

ideas essential to effective cross-cultural, multi-ethnic ministry. However, beyond a

common overall need for churches to be intentional and incarnational in this pursuit,

there is a lack of consensus on the essential elements for building and sustaining a multi-

ethnic, cross-cultural ministry among these authors. In addition, for years it was only

DeYmaz who emphasized the need for cross-cultural competence among his "core

commitments," but he did not offer a measurable means for gauging whether such

competence is being achieved, and the other works referenced in the last section of this

review also do not offer a means of assessment that could measure whether the call to

pursue multi-ethnic, cross-cultural ministries results in truly healthy ministries of this

nature as well as culturally agile leaders of them.

From Cooper's work in 1995 through the mid-2000s on up until the present day,

then, what initially served as a fresh, compelling call for reconciliatory work and

intentional cross-cultural, multi-ethnic ministry has grown repetitive in its propensity for

repackaging similar concepts while offering different anecdotes and success stories all of

which, combined, serve to make the same persuasive call but are lacking in a measurable

means by which to gauge a leader's progress in achieving cross-cultural competency

within self, leadership team and congregation.

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[23] Foster, Embracing Diversity, 68-69.
[24] Yancey, One Body One Spirit.
[25] Emerson and Woo, *People of the Dream*, 168.
[26] DeYmaz, *Building a Healthy Multi-Ethnic Church*.

To be clear, I do believe many of these sources and more would be valuable for creating a ministry-specific resource list for anyone aware of their IDI results and desiring to progress along the intercultural development continuum with an eye toward its positive impact on their ministries. However, for the field of multi-ethnic ministry and the training of ministry leaders for it to truly gain steam in domestic as well as international focused ministry, the use of a measurable, outcome-based tool like the IDI would be of great help in moving the discussion beyond theory, principle and anecdote.

In the next chapter, we will look at how the IDI was utilized to measure cross-cultural competency among students at the undergraduate ministry training school Ozark Christian College.

CHAPTER FOUR

RESEARCH METHODOLOGY

In the previous chapter we looked at the major works in the field of multi-ethnic

ministry and the training of ministry leaders for it, noting a lack of emphasis in cross-

cultural development as well as no mention of specific tools for assessing that

development. In an effort to move the discussion of cultural agility beyond theory,

principle and anecdote, we now turn to the methodology of this thesis project, focusing

first on the use of the Intercultural Development Inventory (IDI).[1] To demonstrate the

credibility of the IDI as a means to gauge cultural preparedness of undergraduate students

preparing for the increasingly multi-ethnic landscape of domestic North American

ministry, we start by noting that the IDI is based on the work of Dr. Milton J. Bennett

who published his work on the Developmental Model of Intercultural Sensitivity (DMIS)

in 1986.[2] Further research on the DMIS model has continued since,[3] and it has been used

to measure intercultural competency in other career fields.[4]

An Introduction to the IDI Assessment Tool

The Intercultural Development Inventory (IDI) is a tool for measuring cross-

cultural development based on the work of Dr. Milton J. Bennett, an intercultural

communicator and sociologist. Bennett's work on the Developmental Model of

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[1] Hammer, "Additional cross-cultural validity testing of the Intercultural Development Inventory," 474-487.
[2] Bennett, "A developmental approach to training for intercultural sensitivity," 179-196.
[3] Bennett. "Becoming Interculturally Competent."
[4] Altshuler, et al, 387-401.

Intercultural Sensitivity (DMIS) was first published in 1986. [5] Bennett's initial continuum

consisted of seven primary stages: denial, defense, reversal, minimization, acceptance,

adaptation, and integration. Since the DMIS was originally outlined, the model has

undergone minor revisions based on research findings that both supported the basic

concepts and refined aspects of the overall framework.[6]

A diagram reflecting these changes to the model and called the Intercultural

Development Continuum (IDC) is below:

Table 4-1
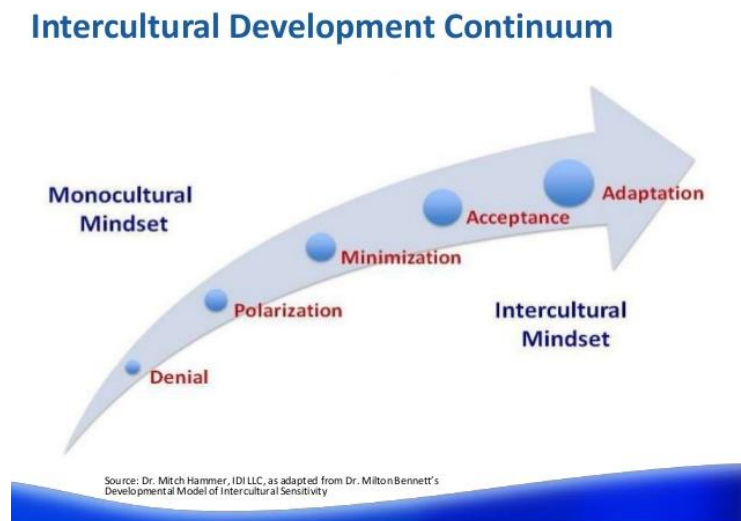
As the above diagram shows, the IDC, as a revision of Bennett's model, identifies

five primary stages on a development continuum that moves from a monocultural

mindset to an intercultural mindset. An official summary of each stage can be found in

Appendix A of this project, and all of these stages comprise the varying sets of

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[5] Bennett, "A developmental approach to training for intercultural sensitivity," 179-196.
[6] M.R. Hammer. "The Intercultural Development Inventory: A new frontier in assessment and development of intercultural competence." In M. Vande Berg, R.M. Paige, & K.H. Lou (Eds.), *Student Learning Abroad* (Ch. 5, pp. 115-136). Sterling, VA: Stylus Publishing (2012), 118.

knowledge/attitude/skills or orientations toward both cultural difference and cultural commonality.

For summary purposes at this point, the movement along the continuum begins with "Denial," an intercultural development orientation that fails to see the cultural origin of any differences or perceptions they have compared with those of other ethnicities or cultural backgrounds.

The next orientation along the continuum, "Polarization," is a tendency to see the world through an "us versus them" lens. Some with this orientation may view other cultures negatively compared to their own, which is a "Defense" form of polarization, while others may view other cultures more positively than their own, which is a "Reverse" form of polarization. In either form, there is a great discomfort regarding diversity for those with the polarization orientation.

The next orientation along the continuum, "Minimization," tends to focus on any commonalities among various cultures. While this can sound like a virtuous pursuit of unity, the result is a tendency by those in a majority culture to overlook significant cultural values of those in the minority, while those in the minority may feel their values and concerns are going unheard.

The last two orientations along the continuum are "Acceptance" and "Adaptation," the difference being that those in acceptance are able to see and value cultural differences and commonalities and may have a desire to learn more about them, those in adaptation can not only see and value these differences and commonalities but can also shift their own perspective and behaviors to bridge cultures in appropriate ways for themselves and for those around them. Those in a minority culture may feel heard by

someone with an acceptance orientation, but they likely feel more than heard – actually valued and involved – by those with an adaptation orientation.

To gauge IDC orientations, the IDI consists of an online questionnaire comprised of 50 set questions along with the option to add a few additional questions tailored to the individual or group's specific context. The IDI is designed with a version for academic contexts and a version for a wide range of non-academic organizations and industries. Once an individual completes the IDI questionnaire, the IDI's web-based analytics generate a number of reports based on that individual's answers and the score derived from those answers.

The quality that is truly eye-opening about the IDI is its ability to gauge not only where a person "is" on the IDC, but also where they think they are. Not surprisingly given the human tendency to overestimate one's own competency, most people who take the IDI think they are further along on the continuum than they really are. There is a risk in this quality of the IDI, then, to discourage someone, but that risk is mitigated by the conducting of individual debriefings wherein IDI administrators can explain results and alleviate any feelings of inadequacy. The benefit that far outweighs the risk, particularly with the debriefing included, is the opportunity to show someone a reality check on their current level of cultural development and spur them on toward progress along the continuum.

For those interested in progressing along the continuum, the IDI includes a development plan that is tailored for the individual, offering ten areas of focus from which the individual can choose. In an academic context such as Ozark Christian College, such a tool could be used with incoming freshman to gauge where there are on

the continuum individually and as a class. This could serve as a baseline from which to gauge, with subsequent administrations of the IDI at various points (yearly, or perhaps better, at the start of the junior year and then just prior to graduation), whether students' experience on campus, in the classroom and through college-facilitated off-campus opportunities helps "move the needle" on their intercultural development. Such data could not only tell the college whether they are indeed preparing the next generation of Christian leaders to be effective leaders in multi-ethnic ministry contexts, but would also tell the students how they are progressing and what they can do as students and beyond to continue making progress in this vital area of leadership development.

It is important to note that the IDI is not the only tool available for measuring cross-cultural competency. Another prominent resource is David Livermore's Cultural Intelligence (CQ).[7] Livermore is globally recognized for his CQ assessment, measuring individual effectiveness in cross-cultural situations. Livermore has written nine books on cultural intelligence and global leadership, and has worked with companies, governments and non-profits in more than 100 countries. More than 50,000 individuals have taken the CQ Assessment, which is based on a different model than the IDI and is rooted in the work of psychologists Sternberg,[8] and Detterman.[9] It was their framework on which Earley & Ang,[10] and Ang & Van Dyne developed a network of predictors and outcomes

[7] David Livermore, *Leading with Cultural Intelligence: The Real Secret to Success* (New York: American Management Association Communications, 2015).

[8] Robert J. Sternberg. "The Theory of Successful Intelligence." In *Revista Interamericana de Psicología/ Interamerican Journal of Psychology* (2005), Vol. 39, Num. 2, pp. 189-202

[9] Robert J. Sternberg & Douglas K. Detterman (Eds.). *Human intelligence: Perspectives on its theory and measurement.* Norwood, NJ: Ablex (1979); *How and how much can intelligence be increased?* Norwood, NJ: Ablex (1982); *What is intelligence? Contemporary viewpoints on its nature and definition.* Norwood, NJ: Ablex (1986).

[10] P. Christopher Earley & Soon Ang, *Cultural Intelligence: Individual Interactions Across Cultures* (Redwood City, CA: Stanford University Press, 2003).

that focus on more than mere cognitive abilities. [11] The resulting CQ assesses four

capabilities:

- **CQ Drive (Motivational CQ):** The level of interest and persistence to function in culturally diverse settings.
- **CQ Knowledge (Cognitive CQ):** The level of understanding about how cultures are similar and how they are different.
- **CQ Strategy (Meta-cognitive CQ):** The extent of planning, awareness, and checking, before, during and after intercultural interactions.
- **CQ Action (Behavioral CQ):** The extent of flexibility and appropriate use of a broad repertoire of behaviors and skills during intercultural encounters.[12]

The CQ is a viable, reputable alternative to the IDI. Livermore's work is at the

forefront of this field, and there is research that argues for CQ as the preferred resource

for measuring cross-cultural competency.[13] That said, we now turn to an evaluation of the

IDI, the chosen assessment tool for this project.

An Evaluative Review of the IDI Assessment Tool

The IDI is a unique assessment tool for measuring intercultural

development/competence/ agility. While there are several other assessment tools for

measuring this, none of them is grounded in an outcome-validated theory of cross-

cultural development. The other tools out there, which measure

cognitive/affective/behavioral (CAB) concepts, have been found to lack strong

connections to actual goals and outcomes of cross-cultural interaction. In fact, there is

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[11] Soon Ang, Linn Van Dyne, & S.K. Koh, "Personality correlates of the four-factor model of cultural intelligence." In *Group and Organization Management (*2006), 31: 100-123.

[12] Livermore, *Leading with Cultural Intelligence: The Real Secret to Success*.

[13] David Matsumoto & Hyisung C. Hwang, "Assessing Cross-Cultural Competence: A Review of Available Tests." In *Journal of Cross-Cultural Psychology* (2013), 44(6): 849–873.

even a lack of consensus among researchers on which CAB characteristics are essential

for cultural agility. In 1957, 21 core competencies were identified in one study.[14] In 2009,

after fifty years of further research, another study found 286 skill dimensions, 18

contextual or environmental factors and 39 different outcome variables.[15] Not only are all

of these criteria lacking consensus, but there has been little effort to test the validity of

CAB-based models for intercultural competency or bring clarity to how CAB concepts

are actually bringing desired progress toward cross-cultural outcomes. The IDI, however,

is an assessment of intercultural competence that is theory-based and comprehensive but

is not grounded in the unreliable CAB theory.[16]

 The IDI is used by thousands of individuals and groups who desire to build

intercultural competence for the purpose of achieving goals that are diversity and

inclusion-related. Research in both academic and non-academic institutions that utilize

the IDI has resulted in two significant, repeated, verifiable findings: 1) Behaviors that

reflect an individual or group's intercultural competence occur at the orientation level

suggested by their IDI results. 2) Efforts that encourage cultural agility find greater

success when the starting point is the orientation level suggested by the IDI results.

According to Dr. Hammer, President of IDI, LLC, IDI research has also proven to be

highly predictive of success for both academic and non-academic organizations that have

cross-cultural goals.[17]

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[14] A. Wilson, "The Attributes and Tasks of Global Competence." In R. Lambert (Ed.), *Educational Exchange and Global Competence* (New York, NY: Council on International Educational Exchange ,1994), 37-50.

[15] B.H. Spitzberg, & G. Changnon, "Conceptualizing Intercultural Competence." in D. Deardorf (Ed), *The Sage Handbook of Intercultural Competence* (Thousand Oaks, CA: Sage, 2009), 1-52.

[16] M.R. Hammer, "The Developmental Paradigm of Intercultural Competence Research." In *International Journal of Intercultural Relations* 48, (2015), 12-13.

[17] M.R. Hammer, *"Additional cross-cultural validity testing of the Intercultural Development Inventory."*

Evidence of the broad usage of the IDI as an accepted assessment of intercultural competence can be ascertained by its presence in over 60 published articles and book chapters, as well as by its usage in over 80 Ph.D. dissertations. This extensive use and acceptance of the IDI by Ph.D. faculty committees attest to wide-spread agreement concerning the cross-cultural validity of the IDI for use in Ph.D. level research. In addition, a wide range of associations, journal articles, books and professional organizations with no IDI affiliation testify to the validity and impact of the IDI.

For example, in 2003, the American Council of Education (ACE), highly influential for its efforts at addressing the persistent challenges of higher education, sought to identify an assessment tool that would give clear evidence of student knowledge and skills while also emphasizing learning outcomes. Twenty assessment instruments were studied and ACE recommended only two, one of which is the IDI. And in 2009, the Society for Education, Training and Research (SIETAR Europa) conducted a survey to find which assessment tools were most widely used by cross-cultural professionals. Professionals working in the field of intercultural studies were found to most often identify the IDI as their assessment tool of choice. Extensive research and case studies that are presented in a 2012 book on the intercultural competence of students, mentors and faculty members, offers a strong case for both the use and positive outcomes in building cultural agility through usage of the IDI.[18]

Considered the most important peer-reviewed academic publication within the field of intercultural relations, the International Journal of Intercultural Relations (IJIR) devoted a special issue to the IDI in 2003, attesting to the valuable contributions being

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[18] M. Vande Berg, R.M. Paige, & K. Lou (Eds), *Student Learning Abroad: What Our Students are Learning, What They're Not, and What We Can Do About It* (Sterling, VA: Stylus, 2012).

made by the IDI in increasing intercultural competence, and, finally, two important reviews of the IDI along with other cross-cultural assessment instruments have been undertaken, both of which present favorable evidence regarding the rigorous cross-cultural validity, [19] reliability and generalizability of the IDI.[20]

The conclusion I draw from the overwhelming usage, endorsement and documented verifiable outcome-based benefits of the IDI is that this rigorously tested assessment tool would be of great benefit to an academic institution with the stated mission and goals of Ozark Christian College, particularly as they relate to the college's desire to enhance campus diversity and prepare Christian leaders for the next generation of ministry in an increasingly ethnically diverse world.

Use of the IDI Assessment Tool at Ozark Christian College

Now we will look at the way in which the IDI was introduced to Ozark Christian College, an undergraduate Bible college desiring to enhance campus diversity and produce graduates who are, among other goals, culturally engaged. Due to the number of distinctive terms and subsequent abbreviations going forward, for quick reference, a glossary of terms is provided at the end of this chapter.

If students are to be culturally engaged without being culturally destructive, their cultural agility needs to be strong. The IDI can help measure this and provide insight to the college on whether their efforts toward their stated goals are actually working. This brief chapter outlines the administration of the IDI to graduating seniors of OCC and how

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[19] R.M. Paige. "Instrumentation in Intercultural Training." In D. Landis, J.M. Benett & M.J. Bennett (Editors), *Handbook of intercultural Training 3rd edition* (Thousand Oaks: CA. Sage, 2004), 85-128.
[20] D. Stuart, "Assessment Instruments for the Global Workforce." In M.A. Moodian (Editor). *Contemporary Leadership and Intercultural Competence* (Thousand Oaks, CA: Sage, 2009), 175-190.

this can give immediate insight into where the students perceive themselves to be on the Intercultural Development Continuum (IDC) as well as where the students actually are on the IDC.

Additional insight can be gained from five additional IDI-approved questions regarding elective classes, seminars, campus events and college-coordinated trips designed by the college's diversity officer with the purpose of encouraging intercultural development of the students. The hope is to see whether those students who participated in these intentional, strategically offered opportunities are further along on the IDC than those students who did not take advantage of these elective opportunities. These five additional questions are listed below:

1) During your time at Ozark, how many of the following five courses have you

   taken?

   > Christian Community Development
   > Cross-Cultural Trip Experience
   > Foundations for Multi-Ethnic Ministry
   > Urban Youth Ministry
   > Multi-Ethnic/Cross-Cultural Children's Ministry

   > a. None of the Above
   > b. 1
   > c. 2
   > d. 3
   > e. 4
   > f. All of the Above

2) During your time at Ozark, how many of the following five seminars have you

   taken?

   > Bridging the Racial Divide for Authentic Multicultural Ministry
   > Ethnomusicology
   > Freedom Trail Immersion
   > Ministry to the Fatherless
   > Mosaix Multi-Ethnic Church Conference

a. None of the Above
b. 1
c. 2
d. 3
e. 4
f. All of the Above

3) During your time at Ozark, in how many of the following on-campus events have you participated?

       Unity in the Community Services
       Love Your Neighbor Concerts
       MLK Day Volunteer Activities
       Mosiax Student Breakfasts

a. None of the Above
b. 1-2
c. 2-3
d. All of the Above

4) During your time at Ozark, have you sat under class instruction of any professors and/or guest speakers whose ethnicity was different than your own?

a. Yes
b. No

5) During your time at Ozark, have you spent time (more than two week) in a cross-cultural environment?

a. Yes
b. No

Graduating seniors from 2016 and 2017 at OCC were given the opportunity to participate in this study, with the knowledge that their individual results would not be given back to them unless they requested a follow-up consultation. Rather, they were told their individual results would remain anonymous and only group data would be available to the college administrators.

The opportunity was only given to graduating seniors, defined as those who graduated from OCC with a 4- or 5-year degree. In 2016, the total number of graduating seniors that fit this definition was 102. In 2017, the total number was 121 graduating seniors who fit this definition. The number of graduating seniors in 2016 who accepted the opportunity to participate in this study was 20, meaning the IDI results were gathered based on 20% of the 2016 graduating class. The number of graduating seniors in 2017 who accepted the opportunity to participate in this study was 14, meaning the IDI results were gathered based on 12% of the 2017 graduating class. When the numbers of both graduating classes are combined, the total number of graduating seniors in 2016 & 2017 was 223, and the total number of those students who accepted the opportunity to participate in this study was 34, meaning the IDI results were gathered over the two-year period based on 15% of the 2016-2017 classes.

The purpose of this study is to gauge where graduating seniors at Ozark Christian College tend to fall along the Intercultural Development Continuum, particularly in light of the college's goal to see graduates culturally engaged. If these graduates are culturally engaged in an increasingly cross-cultural society without personal cross-cultural agility, they are likely to be ineffective and even counter-productive in achieving the visible unity of multi-ethnic ministries. My hope is that in addition to learning where these graduating seniors fall along the IDC, we can also gauge the effectiveness of college efforts at enhancing campus diversity and cross-cultural development by analyzing whether there is a correlation between advancement along the IDC with participation in the various opportunities intentionally woven into the college curriculum and campus experience. This analysis of any correlation will come from noting graduating seniors'

answers to the five additional questions tailored to OCC in comparison to their overall results. By examining both the results of the graduates and the analysis of those results in correlation to the five additional questions, I believe a strong case will be made for the use of the IDI as a measuring tool for overall college effectiveness toward the goal of culturally engaged students as well as for the continued intentional efforts of a diversity department keyed into providing curricular and campus experiences that will help students progress along the intercultural development continuum.

In addition, because the IDI also contains suggested steps for progressing in intercultural competency, the results of the students could benefit them going forward, and at a college-level, perhaps the results can be compiled to determine common themes in the individual plans that could inform the college's pursuit of its strategic initiative of enhancing campus diversity in the years ahead.

Before closing this chapter, by way of review from chapter 3 and in the notes above, the IDI is being used for this project because thousands of individuals and groups who desire to build intercultural competence for the purpose of achieving goals that are diversity and inclusion-related have incorporated its use, but at this time no undergraduate Bible colleges similar to OCC have taken advantage of it despite the potential benefits.

Again, research in both academic and non-academic institutions (not undergraduate Bible colleges) that utilize the IDI has resulted in two significant, repeated, verifiable findings: 1) Behaviors that reflect an individual or group's intercultural competence occur at the orientation level suggested by their IDI results. 2) Efforts that encourage cultural agility find greater success when the starting point is the orientation

level suggested by the IDI results. According to Dr. Hammer, [21] President of the IDI,

LLC, IDI-based research has also proven to be highly predictive of success for both

academic and non-academic organizations that have cross-cultural goals.[22] All of these

findings suggest an undergraduate Bible college like OCC that is seeking to enhance

campus diversity and produce graduates who are culturally engaged would benefit from

incorporating the IDI in their battery of assessments.

In the next and final chapter, we will examine the results of the graduating seniors

in 2016 & 2017 who took the IDI and draw conclusions regarding my thesis that

intentional cross-cultural training and development should be part of the educational

experience of every undergraduate student training for ministry at Ozark Christian

College.

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[21] Hammer, *"Additional cross-cultural validity testing of the Intercultural Development Inventory,"* 474-487.

[22] Vande Berg, et al, *Student Learning Abroad*.

CHAPTER FIVE

SUMMARY OF RESULTS

The purpose of using the IDI was to discover if, on average, graduating seniors from the undergraduate Bible institution Ozark Christian College (OCC) would be found to be or not be adequately prepared for cross-cultural ministry. The results would help evaluate if the college and others like it need to develop a more comprehensive approach to intercultural development of undergraduate Bible students training for ministry. A comprehensive approach to intercultural development of undergraduate Bible students training for ministry would likely need to include across the board curricular implementations including opportunities for events that impact campus cultural experiences and use of the Intercultural Development Inventory (IDI) for assessment of individual students and classes as a whole.

The results of the IDIs administered to 2016 and 2017 graduating seniors from OCC are explored in this chapter, and conclusions will be made at the end. Also, as with the previous chapter, due to the number of distinctive terms and subsequent abbreviations going forward, for quick reference, the glossary of terms from chapter 4 is again provided at the end of this chapter.

Group IDI Profile Results

In addition to individual reports, a group IDI profile is also generated for each class. Within this group profile, an average score for the perceived orientation of the class (PO) as well as the average score for the actual developmental orientation (DO) for the class is given. The scale is as follows:

55-70 – Denial

70-85 – Polarization

85-115 – Minimization

115-130 – Acceptance

130-145 – Adaptation

Participating seniors from the 2016 graduating class had a PO of 119.15, meaning on average they perceived their cross-cultural development firmly within "Acceptance" on the Intercultural Development Continuum (IDC). This reflects an orientation that recognizes and appreciates patterns of cultural difference in one's own and other cultures in values, perceptions and behaviors.

These participating seniors from the 2016 graduating class had an actual DO of 85.78, meaning that on average their cross-cultural development orientation was barely out of "Polarization" and barely into "Minimization." Minimization reflects a tendency to highlight commonalities across cultures that can mask important cultural differences in values, perceptions and behaviors. The breakdown in percentage of participants at various points along the IDC is as follows:

5.0% - Cusp of Acceptance

40.0% - Minimization

20.0% - Cusp of Minimization

25.0% - Polarization

5.0% - Cusp of Polarization

5.0% - Denial

Participating seniors from the 2017 graduating class had a PO of 122.15, meaning on average they perceived their cross-cultural development firmly within "Acceptance"

on the IDC. This reflects an orientation that recognizes and appreciates patterns of cultural difference in one's own and other cultures in values, perceptions and behaviors.

These participating seniors from the 2017 graduating class had an actual DO of 92.98, meaning that on average their cross-cultural development orientation was "Minimization." Minimization reflects a tendency to highlight commonalities across cultures that can mask important cultural differences in values, perceptions and behaviors. The breakdown in percentage of participants at various points along the IDC is as follows:

14.3% - Cusp of Acceptance
64.3% - Minimization
7.1% - Polarization
7.1% - Cusp of Polarization
7.1% - Denial

As a class, the 2017 participants showed greater progress along the IDC. Exploration of students' answers to the additional five questions tailored to their experience at OCC may help explain this progress, but any correlation would likely be speculative in nature given the sample size.

The combined DO of both classes is 88.74, and the breakdown for both classes in percentage of participants at various points along the IDC is as follows:

8.8% - Cusp of Acceptance
50.0% - Minimization
11.7% - Cusp of Minimization
17.6% - Polarization
5.8% - Cusp of Polarization
5.8% - Denial

Breakdown of Answers to OCC-Specific Questions

Regarding the 5 additional questions that the IDI allows, tailored to a specific context, here is the breakdown of how students answered each question that was OCC-specific:

1) During your time at Ozark, how many of the following five courses have you taken?

> Christian Community Development
> Cross-Cultural Trip Experience
> Foundations for Multi-Ethnic Ministry
> Urban Youth Ministry
> Multi-Ethnic/Cross-Cultural Children's Ministry

> a. None of the Above
> b. 1
> c. 2
> d. 3
> e. 4
> f. All of the Above

Of the 20 graduating seniors from 2016 who participated, four had taken one of the courses listed above, one student had taken two of the courses and 15 marked "None of the Above." Of the 14 graduating seniors from 2017 who participated, two had taken one course, two had taken two courses, two had taken three courses, and eight marked "None of the Above."

2) During your time at Ozark, how many of the following five seminars have you taken?

> Bridging the Racial Divide for Authentic Multicultural Ministry
> Ethnomusicology
> Freedom Trail Immersion
> Ministry to the Fatherless
> Mosaix Multi-Ethnic Church Conference

a. None of the Above
b. 1
c. 2
d. 3
e. 4
f. All of the Above

Of the 20 graduating seniors from 2016 who participated, two had taken one of the seminars listed above, one student had taken two of the seminars and 17 marked "None of the Above." Of the 14 graduating seniors from 2017 who participated, one had taken one of the seminars and 13 marked "None of the Above."

3) During your time at Ozark, in how many of the following on-campus events have you participated?

> Unity in the Community Services
> Love Your Neighbor Concerts
> MLK Day Volunteer Activities
> Mosaix Student Breakfasts

a. None of the Above
b. 1-2
c. 2-3
d. All of the Above

Of the 20 graduating seniors from 2016 who participated, six had participated in one or two of the on-campus events listed above, four had participated in two or three of them, and ten marked "None of the Above." Of the 14 graduating seniors from 2017 who participated, six had participated in one or two of the on-campus events listed above, one had participated in two or three of them, and seven marked "None of the Above."

4) During your time at Ozark, have you sat under class instruction of any professors and/or guest speakers whose ethnicity was different than your own?

    a. Yes
    b. No

Of the 20 graduating seniors from 2016 who participated, 19 indicated that they had sat under class instruction from a professor and/or guest speaker whose ethnicity was different from their own. Of the 14 graduating seniors from 2017 who participated, 13 indicated that had sat under class instruction from a professor and/or guest speaker whose ethnicity was different from their own.

5) During your time at Ozark, have you spent time (more than two week) in a cross-cultural environment?

    a. Yes
    b. No

Of the 20 graduating seniors from 2016 who participated, seven indicated that they had spent more than two weeks in a cross-cultural environment during their time at Ozark. Of the 14 graduating seniors from 2017 who participated, seven indicated that they had spent more than two weeks in a cross-cultural environment during their time at Ozark.

The group profiles for each graduating class are included as Appendix A for this thesis project.

Exploring Correlations Between IDI Results and OCC-Specific Questions

In this section, we will look at those who indicated participation in specific courses, seminars, on-campus events, multi-ethnic instruction opportunities, and/or cross-cultural experiences lasting longer than two weeks. Specifically, we want to see if their IDI results reflect greater progress along the IDC than those who did not participate in the courses, seminars, on-campus events, multi-ethnic instruction opportunities, and/or cross-cultural experiences lasting longer than two weeks.

1) During your time at Ozark, how many of the following five courses have you taken?

> Christian Community Development
> Cross-Cultural Trip Experience
> Foundations for Multi-Ethnic Ministry
> Urban Youth Ministry
> Multi-Ethnic/Cross-Cultural Children's Ministry

The average DO of the four 2016 seniors who took one of the cross-culturally directed courses above was 77.17 (Polarization), and the DO of the one 2016 senior who took two of the cross-culturally directed courses above was 99.63 (Minimization). The combined average of these five seniors is 81.66 and reflects a - 4.12 difference along the IDC compared with the average for the 2016 class participants as a whole.

The average DO of the two 2017 seniors who took one of the cross-culturally directed courses above was 92.65 (Minimization), the DO of the two 2017 seniors who took two of the cross-culturally directed courses above was 92.70 (Minimization), and the DO of the two 2017 seniors who took three of the cross-culturally directed courses above was 113.57 (Cusp of Acceptance). The combined average of these six students is 99.64

and reflects a + 6.67 difference along the IDC compared with the average for the 2017 class participants as a whole.

Overall, the number of 2016-2017 students who took advantage of the cross-culturally directed courses offered was 11 of the 34 total students who took the IDI. The overall average DO of these 11 who took these courses was 91.46, reflecting a + 2.72 difference along the IDC compared with the average of the 2016-2017 class participants as a whole.

2) During your time at Ozark, how many of the following five seminars have you taken?

> Bridging the Racial Divide for Authentic Multicultural Ministry
> Ethnomusicology
> Freedom Trail Immersion
> Ministry to the Fatherless
> Mosaix Multi-Ethnic Church Conference

The average DO of the two 2016 seniors who took one of the cross-culturally directed seminars above was 84.77 (Cusp of Minimization), and the DO of the 2016 senior who took two of the cross-culturally directed seminars above was 99.63 (Minimization). The combined average of these three seniors is 89.72 (Minimization) and reflects a + 3.94 difference along the IDC compared with the average for the 2016 class participants as a whole.

The DO of the one 2017 senior who took one of the cross-culturally directed seminars above was 97.71 (Minimization). This reflects a + 4.74 difference along the IDC compared with the average for the 2017 class participants as a whole.

Overall, 2016-2017 students who took advantage of the cross-culturally directed seminars offered was four of the 34 total students who took the IDI. The overall average DO of the four who participated in cross-culturally directed campus events was 91.72 (Minimization), reflecting a + 2.98 difference along the IDC compared with the average of the 2016-2017 class participants as a whole.

3) During your time at Ozark, in how many of the following on-campus events have you participated?

>Unity in the Community Services
>Love Your Neighbor Concerts
>MLK Day Volunteer Activities
>Mosiax Student Breakfasts

The average DO of the six 2016 seniors who participated in one or two of the cross-culturally directed campus events above was 84.42, and the average DO of the four 2016 seniors who participated in two or three of the cross-culturally directed campus events above was 86.30. The combined average of all ten of these seniors is 85.17 (Minimization) and reflects a - 0.61 difference along the IDC compared with the average for the 2016 class participants as a whole.

The average DO of the six 2017 seniors who participated in one or two of the cross-culturally directed campus events above was 99.80 (Minimization), and the DO of the one 2017 senior who participated in two or three of the cross-culturally directed campus events above was 80.66 (Polarization). The combined average of these seven is 97.07 and reflects a + 4.10 difference along the IDC compared with the average for the 2017 class participants as a whole.

Overall, 2016-2017 students who took advantage of the campus events offered was 17 of the 34 total students who took the IDI. The overall average DO of the 17 who participated in cross-culturally directed campus events was 90.07 (Minimization), reflecting a + 1.33 difference along the IDC compared with the average of the 2016-2017 class participants as a whole.

4) During your time at Ozark, have you sat under class instruction of any professors and/or guest speakers whose ethnicity was different than your own?

    a. Yes
    b. No

Nearly all of the participating 2016 seniors (19) sat under instruction from a professor whose ethnicity was different from their own. While this is encouraging from the standpoint of the college's effort in diversity, any impact on the average DO is already figured in. In reverse, then, the one student who answered "no" to this question had a DO of 82.47 (Polarization), reflecting a – 3.31 difference along the IDC compared with the average for the 2016 class participants as a whole.

Similar to the 2016 class, nearly all of the participating 2017 seniors (13) sat under instruction from a professor whose ethnicity was different from their own. While this is encouraging from the standpoint of the college's effort in diversity, any impact on the average DO is already figured in. In reverse, then, the one student who answered "no" to this question had a DO of 64.76 (Denial), reflecting a – 28.21 difference along the IDC compared with the average for the 2017 class participants as a whole.

Overall, 2016-2017 students who answered "yes" to this question was 32 of the 34 total students who took the IDI. The average DO of the two students who answered "no" to this question was 73.62, reflecting a – 15.12 difference along the IDC compared with the average of the 2016-2017 class participants as a whole.

5) During your time at Ozark, have you spent time (more than two week) in a cross-cultural environment?

    a. Yes
    b. No

There were seven of the 20 participating 2016 seniors who answered "yes" to this question, and their average DO of 87.90 (Minimization) reflects a + 2.12 difference along the IDC compared with the average for the 2016 class participants as a whole. There were seven of the 14 participating 2017 seniors who answered "yes" to this question and their average DO of 92.66 (Minimization) reflects a – 0.31 difference along the IDC compared with the average for the 2017 class participants as a whole. Combined 2016-2017 graduating seniors who answered "yes" (14 of 34 total) had an average DO of 90.28 (Minimization), reflecting a + 1.54 difference along the IDC compared with the 201-2017 classes combined as a whole.

Conclusions

There are several conclusions from the results of this project to be noted. The first is that one of the desired results did not happen. Because the IDI contains suggested steps for progressing in intercultural competency, the results of these students can benefit them

going forward, however the Intercultural Development Plan (IDP) provided along with the IDI results is general in nature and requires the individual to decide their own course of development from ten general areas of opportunity. As a result, the potential benefit of identifying common themes that could inform the college's pursuit of its strategic diversity initiative in the years ahead based on the IDPs of the graduating seniors is not a possibility.

Regarding the overall results from each class and the classes combined, I discovered that on average, graduating seniors from the undergraduate Bible institution Ozark Christian College are not adequately prepared for intercultural ministry. With the individual classes and combined classes scoring at a low number within the minimization level of intercultural development, results demonstrated a major lack of preparedness. If the college were to incorporate the use of the IDI in its regular assessments, as I would advocate, it would be wise to make it mandatory for all graduating seniors in order to gain a more complete picture. Further, it would be advisable to offer the IDI as part of the mandatory initial testing for all incoming first-year students to the college. This would allow the college to gauge not only where students are in their development upon graduation, but also gauge, based on their initial results when they first arrived on campus, whether or not their time and experience in the classroom and on campus at the college "moved the needle" at all for student development along the IDC. It might also be of benefit to administer the IDI at a midway point, as well.

A disappointing result of this project is that I do not believe anything definitive could be concluded from surveying and examining the effect of participation in the five areas that comprised the additional five questions added to the IDI. These five areas

gauged participation in cross-cultural courses, seminars, and campus events, as well as instruction from a professor of different ethnicity and a cross-cultural off campus experience during their time as students. Graduating seniors who did indicate their exposure to any of these five areas did have, on average, a slightly higher overall DO, but the difference was minimal at best. Thus, it is hard to know how much of an effect these areas are having in moving students along the IDC. Having helped initiate and offer those courses, seminars, events, etc., I do know that all of it was optional. Even the courses were electives, which naturally leads to lower course enrollment, creating a smaller pool of students who actually took the classes, and thus an even smaller likelihood of getting their results in an optional IDI survey for graduating seniors.

While the results of the five questions did not offer much by way of a definitive gauge of effectiveness on the part of the diversity department and their initiatives, it could be argued, though, based on the overall DO scores of the graduating seniors, that the first step is not to start or stop any of the initiatives based on the IDI results, but rather to consider how to make these initiatives part of the experience of every student – requirements versus electives.

If I were to do this study again, I would ask every graduating senior to participate. While a sample size is statistically acceptable, the nature of the five additional questions necessitates full participation to really assess the effectiveness of the courses, seminars, on-campus events, multi-ethnic instruction and off-campus experiences during a student's time at the college. Because the various areas are newer to the college and elective in nature, the smaller number of students who have taken advantage of them is harder to track when surveying only a sample of the graduating class.

Another aspect of this study that needed greater emphasis was the series of open-ended "contexting questions" that the IDI includes with their 50-question inventory. Those questions are listed below:

1. What are your experiences across cultures?
2. What is most challenging for you in working with people from other cultures?
3. What are key goals, responsibilities or tasks you and/or your team have, if any, in which cultural differences need to be successfully navigated
4. Please give examples of situations you were personally involved with or observed where cultural differences needed to be addressed within your organization, and:
   - The situation ended negatively—that is, was not successfully resolved. Please describe where and when the situation took place, who was involved (please do not use actual names), what happened and the final result.

   - The situation ended positively—that is, was successfully resolved. Please describe where and when the situation took place, who was involved (please do not use actual names), what happened and the final result.
5. Please write a brief description of your participation
6. Did you and/or your team achieve specific outcomes or goal accomplishments that were influenced by or resulted from your participation in this program? If so, please describe.
7. Did you and/or your team achieve other (e.g., unplanned, unintended) outcomes that were influenced by or resulted from your participation in this program? If so, please describe.

The above contexting questions were optional and not answered by most of the students who participated in this IDI project. If doing this again, I would stress the importance of these contexting questions, as they have the potential to provide a clearer picture of each graduating senior's experience and progress along the IDC. I would also try to have the IDI/s contexting questions better tailored for the seniors' participation, as questions about "your organization" likely created confusion or a disconnect for the individual students.

If the above changes were incorporated further study in this area would be warranted with a longitudinal approach. I would like to see incoming freshman and first-time students at OCC take the IDI so that a baseline for the individual students and the

class as a whole can be determined. Then I would want to administer this IDI again at a midway point (between the sophomore and junior years, perhaps) as well as just prior to graduation to see if the individuals and class as a whole are progressing along the IDC. Further study could also expand the use of the IDI to other undergraduate "sister" schools of OCC (Lincoln Christian University, Johnson University, Cincinnati Christian University, Hope University, Boise Bible College, etc.) to get a fuller scope of the intercultural development of students training for ministry across a broader spectrum of undergraduate institutions. Finally, I would also advocate for further study directly related to the initiatives of OCC (and similar schools) that are adding courses, seminars and events (off and on campus) as well as looking to bring in a more diverse teaching staff. Are these efforts effective? If so, in what way? As noted, close attention should be given to the elective nature of much of what is offered. Does this not only limit the number of students who are positioned for greater development along the IDC, but also does this convey an "optional" attitude toward cross-cultural competency as part of ministry-preparedness?

Before closing, I want to step back and look one more at the bigger picture within which this project was pursued. There is a supreme lack of heterogeneous churches and colleges within the Restoration Movement. Given the biblical mandate and model for heterogeneous churches led by culturally agile leaders, as discussed in chapter 2 of this project, leaders with all of Christendom, including the Restoration Movement, have an opportunity to course-correct, and the acuteness of the racial divide in the United States ought only to add urgency to this biblical conviction. My concern is whether a biblical conviction even exists. Perhaps it has been dormant and the current issues are serving to

reawaken it. One thing is clear: without a biblical conviction, this pursuit of heterogeneous churches and cultural agility will not last. The task is too difficult to undertake otherwise. Purely pragmatic reasons, like relevance or sheer survival in the midst of the rapidly changing ethnic demographics that will reduce all ethnicities to minority status in the United States, cannot be the driving force behind a church or educational institution's pursuit of diversity and agility. Nor can such organizations simply wish for greater diversity and agility without taking themselves to invest time and resources that encourage progress. In this regard, not only would it be advisable for an educational organization to implement a tool like the IDI to measure students, but also they should subject themselves to its evaluative benefits as well – trustees, administrators, faculty and staff.

On a personal note, I have benefited greatly from use of the IDI. My initial results in 2015 were humbling. I had perceived myself as being in the Acceptance orientation, but my actual development orientation was squarely in Minimization. As the person on Ozark's campus who was being looked to help lead an effort on enhancing campus diversity, I realized I was not where I needed to be in order to be effective. Taking the suggestions from the IDI's development plan, I made a concerted effort in the next year to grow in my own cultural development. One year later, my development orientation had moved over 20 points into Acceptance. While I still overestimated my own development (I perceived myself as being in Adaptation), the progress was encouraging. I have since taken the IDI a third time, and the results suggest that I have developed cross-culturally over a three-year period, moving from Minimization to Adaptation. While this certainly does not mean I have no further progress to make in cross-cultural development, it does

instill a sense of confidence in my ability to be culturally agile as well as instilling confidence in the benefits of the IDI for those desiring to progress along the cross-cultural continuum as I did.

In conclusion, after looking at the biblical evidence, the cultural landscape and use of a resource like the IDI, I believe the case is made that continued and increased efforts toward intentional intercultural ministry training across curriculum in undergraduate Bible college education is needed, with more elements being incorporated in the required aspects of that education instead of offered merely as electives. Such adjustments to the curriculum, and to the overall campus experience, will require a monetary investment on the part of the college and will also necessitate the college's leaders to set an example themselves, through their own commitment to the pursuit of cross-cultural agility.

APPENDIX A

GLOSSARY

Developmental Orientation (DO). This is the point on the Intercultural Development
Continuum where an individual or group *actually is* in their development toward
intercultural competence.

Intercultural Development Continuum (IDC). This is the continuum of 5 stages that the
IDI uses to determine where an individual or group is in their intercultural
competence. Each stage is summarized below.

Denial. The first of five stages in the Intercultural Development
Continuum. A Denial mindset reflects a more limited capability for understanding
and appropriately responding to cultural differences in values, beliefs,
perceptions, emotional responses, and behaviors. When Denial is present in the
workplace, cultural diversity oftentimes feels "ignored."

Polarization. The second of five stages in the Intercultural Development
Continuum. A Polarization mindset is evaluative, viewing cultural differences
from an 'us versus them' perspective. When Polarization is present in an
organization, diversity typically feels "uncomfortable."

Minimization. The third of five stages in the Intercultural Development
Continuum. A Minimization mindset highlights the commonalities in groups.
When Minimization exists in organizations, diversity often feels "not heard."

   Acceptance. The fourth of five stages in the Intercultural Development

Continuum. An Acceptance mindset recognizes and appreciates patterns of

cultural difference and commonality in their own and other cultures. When

Acceptance is present in organizations and educational institutions, diversity feels

"understood."

   Adaptation. The fifth of five stages in the Intercultural Development

Continuum. An Adaptation mindset enables deep cultural bridging across diverse

communities using an increased repertoire of cultural frameworks and practices in

navigating cultural commonalities and differences. When an Adaptation mindset

is present in the workplace, diversity feels "valued and involved."

Intercultural Development Inventory (IDI). An assessment of intercultural

   competence/agility. The capability to shift cultural perspective and appropriately

   adapt behavior to cultural differences and commonalities.

Intercultural Development Plan (IDP). An resource that accompanies an individual's IDI

   results, allowing the individual to tailor a course of action that will encourage

   growth along the Intercultural Development Continuum.

Perceived Orientation (PO). This is the point on the Intercultural Development

   Continuum where an individual or group *perceives they are* in their development

   toward intercultural competence.

APPENDIX B

IDI GROUP RESULTS SUMMARY FOR 2016 & 2017 OCC GRADUATES

Prepared by: Travis Hurley, Ozark Christian College in conjunction with Mitchell R. Hammer, Ph.D. IDI, LLC. For information or for ordering the IDI, people can contact: www.idiinventory.com. The IDI v.3 is developed and copyrighted (2007-2011) by Mitchell R. Hammer, Ph.D., IDI, LLC.

Introduction

Success in the 21st century in our educational institutions demands the development of intercultural competence. Intercultural competence spans both international and domestic educational contexts and is essential for students, faculty, staff and administrators as well as society at large.

A Group Profile

Your IDI Group Profile Report provides valuable information about *orientations toward cultural difference and commonality found within an identified group of three or more people*. These groups can include, for example, teaching departments, classrooms, athletic and other school sponsored groups, the parents of your students and members of the community as a whole. The IDI Group Profile can help you gain insight about how your group makes sense of and responds to cultural differences and similarities. Please be assured that the Intercultural Development Inventory (IDI) is a cross-culturally valid and reliable assessment of intercultural competence. It is developed using rigorous

psychometric protocols with over 5,000 respondents from a wide range of cultures. Further, "back translation" procedures were followed in accurately translating the IDI into a number of languages.

The IDI Group Profile identifies the way your group collectively experiences cultural differences. As you review your IDI profile results, your group might consider past situations in which the group attempted to make sense of cultural differences and similarities. Re-framing your understanding of *past events* in this way can help you uncover assumptions that may have guided actions in these situations. In addition, you may wish to focus on a situation or challenge your group is *currently facing* in which cultural differences and similarities have emerged. In education, these challenges can range from changing community demographics, achieving local or national educational learning objectives, graduation rates, curriculum relevancy, as well as school violence concerns. The IDI Group Profile results can help you proactively address these and other concerns as well as increase your own cultural "self-awareness" of your group's own, unique experiences around cultural differences and commonalities. As you reflect on your IDI Group Profile results, consider the following:

Did the group respond to each of the statements in the IDI honestly? If so, then the IDI profile will be an accurate indicator of your group's approach for dealing with cultural differences and commonalities.

Did the group think about their culture group and other cultures with which they have had the most experience when responding to the IDI? For example, if the respondents thought of some idealized "other culture" with which they have had little experience, then you might consider having these members re-take the IDI.

Have members had or are currently experiencing a significant professional or personal transitional experience (e.g., moving to another country, traumatic event)? If so, in some cases, their individual responses to the IDI may reflect their struggle with this transitional situation rather than their more stable orientation toward cultural differences. If this is the case, you may consider having these members re-take the IDI at a later date.

The Intercultural Development Continuum

Intercultural competence is *the capability to accurately understand and adapt behavior to cultural difference and commonality.* In education, intercultural competence reflects the degree to which cultural differences and commonalities in values, expectations, beliefs, and practices are effectively bridged, an inclusive learning environment is achieved, and specific differences that exist in your institution are addressed from a "mutual adaptation" perspective.

People are not alike in their capabilities to recognize and effectively respond to cultural differences and commonalities. The intercultural development continuum (figure 1 below), adapted from the Developmental Model of Intercultural Sensitivity originally proposed by Dr. Milton Bennett, identifies specific orientations that range from more monocultural to more intercultural or global mindsets.

This continuum indicates that individuals and groups who have a more intercultural mindset have a greater capability for responding effectively to cultural differences and recognizing and building upon true commonalities. That is, your group's success in achieving its educational mission is better served when the members are able

to more deeply understand culturally-learned differences, recognize commonalities between themselves and others, and act on this increased insight in culturally appropriate ways that facilitate learning and personal growth among diverse groups.

The specific competence orientations identified in the developmental continuum are Denial, Polarization (Defense & Reversal), Minimization, Acceptance, and Adaptation.

How to Interpret the IDI Profile

The IDI Profile presents information about how your group makes sense of and responds to cultural differences and commonalities. In addition to demographic and statistical summaries for your group, the IDI profile presents the following information:

- A group's *Perceived Orientation* (PO) reflects where the group, as a whole, *places itself* along the intercultural development continuum. The Perceived Orientation can be Denial, Polarization (Defense/Reversal), Minimization, Acceptance or Adaptation.

- The *Developmental Orientation* (DO) indicates the group's primary orientation toward cultural differences and commonalities along the continuum *as assessed by the IDI*. The DO is the perspective the group is most likely to use in those situations where cultural differences and commonalities need to be bridged. The Developmental Orientation can be Denial, Polarization (Defense/Reversal), Minimization, Acceptance or Adaptation.
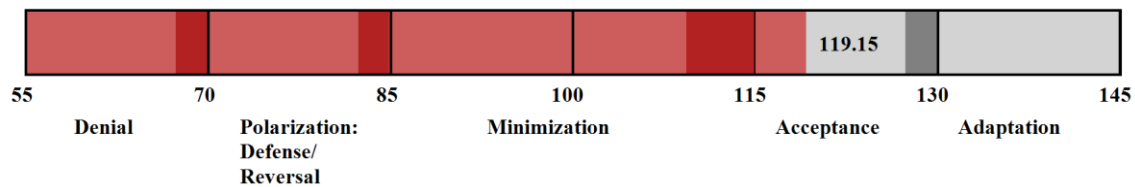
- The *Orientation Gap* (OG) is the difference along the continuum between the Perceived and Developmental Orientation. A gap score of *seven points or higher* indicates

a meaningful difference between the Perceived Orientation and the Developmental Orientation. The larger the gap, the more likely the group may be "surprised" by the discrepancy between their Perceived Orientation score and their Developmental Orientation score. A Perceived Orientation score that is seven points or higher than the Developmental Orientation score indicates an *overestimation* of the group's intercultural competence. A Developmental Orientation score that is seven points or higher than the Perceived Orientation score indicates an *underestimation* of the group's intercultural competence.

Trailing Orientations (TO) are those orientations that are "in back of" the group's Developmental Orientation (DO) on the intercultural continuum *that are not "resolved"*. When an earlier orientation is not resolved, this "trailing" perspective may be used to make sense of cultural differences at particular times, around certain topics, or in specific situations. Trailing Orientations, when they arise, tend to "pull you back" from your Developmental Orientation for dealing with cultural differences and commonalities. The IDI identifies the *level of resolution* groups have attained regarding possible Trailing Orientations.
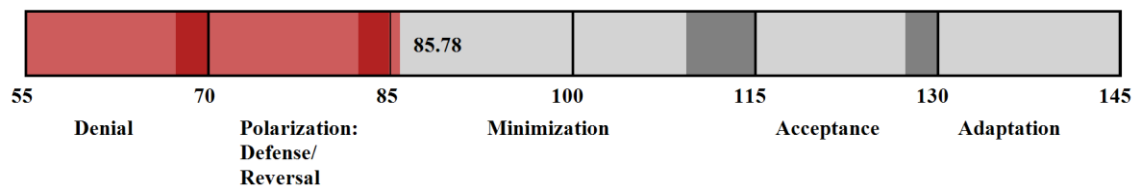
Leading Orientations (LO) are those orientations that are immediately "in front" of the Developmental Orientation (DO). A Leading Orientation is the next step to take in further development of intercultural competence. For example, if your group's Developmental Orientation is Minimization, then the group's Leading Orientations (LO) would be Acceptance and Adaptation.

2016 OCC Graduates Perceived Orientation (PO)

55	70	85	100	115	130	145
Denial	Polarization: Defense/ Reversal	Minimization		Acceptance	Adaptation	

119.15

The group's *Perceived Orientation Score* indicates that the group rates its own capability in understanding and appropriately adapting to cultural differences within Acceptance, reflecting an orientation that recognizes and appreciates patterns of cultural difference in one's own and other cultures in values, perceptions and behaviors.

2016 OCC Graduates Developmental Orientation (DO)

55	70	85	100	115	130	145
Denial	Polarization: Defense/ Reversal	Minimization		Acceptance	Adaptation	

85.78

The IDI's *Developmental Orientation Score* indicates that the group's primary orientation toward cultural differences is within Minimization, reflecting a tendency to highlight commonalities across cultures that can mask important cultural differences in values, perceptions and behaviors.

2016 OCC Graduates Orientation Gap (OG)

The Orientation Gap between the groups' Perceived Orientation score and its Developmental Orientation score is 33.37 points. A gap score of 7 points or higher can be considered a meaningful difference between where the group perceives it is on the developmental continuum and where the IDI places the group's level of intercultural competence.

A Perceived Orientation score that is 7 or more points higher than the Developmental Orientation score indicates the group has <u>overestimated</u> its level of intercultural competence. A DO that is 7 points or more than the PO score indicates that the group has <u>underestimated</u> its intercultural competence. The group substantially overestimates its level of intercultural competence.
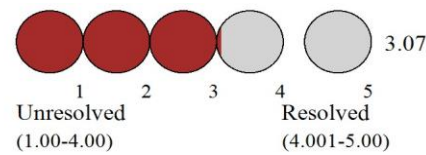
2016 OCC Graduates Trailing Orientations

Trailing Orientations are those orientations that are "in back of" the group's Developmental Orientation (DO) on the intercultural continuum that are not "resolved". When an earlier orientation is not resolved, this "trailing" perspective may be used to make sense of cultural differences at particular <u>times</u>, around certain <u>topics</u>, or in specific <u>situations</u>. Trailing Orientations essentially represent alternative "currents" that flow through an educational institution. When trailing issues arise in a school, a specific situation or decision is then made from the perspective of this "earlier" orientation rather than the Developmental Orientation or mindset that characterizes the predominant way the group deals with cultural difference challenges. When this happens, there is often a sense that "we have been going one step forward and now we just went two steps back." When a group has trailing orientations, it is not uncommon for "progress" in building intercultural competence to have a "back and forth" quality in the school setting, as these earlier orientations arise. As the group begins to "move past" or resolve the trailing orientations, a more consistent sense of progress and "shared focus" emerges.

Below are graphs for each of the orientations that come before the group's Developmental Orientation. Scores of less than 4.00 indicate a Trailing Orientation for the group because they are not "resolved."
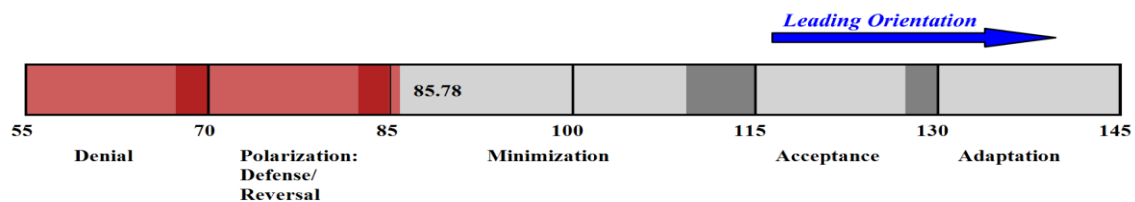
91

Trailing or secondary orientations for this group is/are:

Reversal Trailing Orientation

As a Trailing Orientation, there are certain times, topics or situations that Reversal may arise (an orientation that views cultural differences in terms of "us" and them" in which an overly critical view towards one's own cultural values and practices and an uncritical view toward other cultural values and practices).

2016 OCC Graduates Leading Orientations

Leading Orientations are the orientations immediately "in front" of the group's primary (developmental) orientation. The *Leading Orientations* for this group are *Acceptance through Adaptation*. Acceptance is focused on both increasing cultural self-awareness and learning culture general and culture specific frameworks for more deeply understanding patterns of difference that emerge in interaction with people who are from other cultures. In addition, Acceptance involves the capability to make moral and ethical judgments in ways that take into consideration other cultural values and principles as well as one's own cultural values and principles. As the group begins to more fully recognize and appreciate cultural differences, it is well positioned to look for ways to shift cultural perspective and adapt behavior around cultural differences.

2017 OCC Graduates Perceived Orientation (PO)
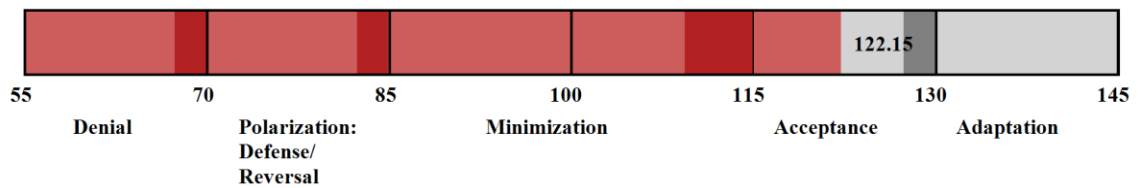
The group's *Perceived Orientation Score* indicates that the group rates its own capability in understanding and appropriately adapting to cultural differences within Acceptance, reflecting an orientation that recognizes and appreciates patterns of cultural difference in one's own and other cultures in values, perceptions and behaviors.

2017 OCC Graduates Developmental Orientation (DO)
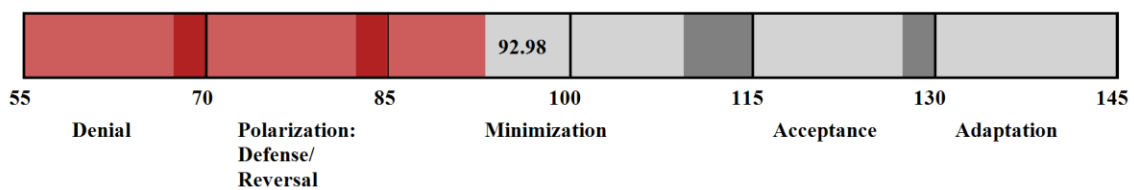
The IDI's *Developmental Orientation Score* indicates that the group's primary orientation toward cultural differences is within Minimization, reflecting a tendency to highlight commonalities across cultures that can mask important cultural differences in values, perceptions and behaviors.

2017 OCC Graduates Orientation Gap (OG)

The Orientation Gap between the groups' Perceived Orientation score and its Developmental Orientation score is 29.17 points. A gap score of 7 points or higher can be considered a meaningful difference between where the group perceives it is on the developmental continuum and where the IDI places the group's level of intercultural competence.

A Perceived Orientation score that is 7 or more points higher than the Developmental Orientation score indicates the group has <u>overestimated</u> its level of intercultural competence. A DO that is 7 points or more than the PO score indicates that the group has <u>underestimated</u> its intercultural competence. The group substantially overestimates its level of intercultural competence.

2017 OCC Graduates Trailing Orientations

Trailing Orientations are those orientations that are "in back of" the group's Developmental Orientation (DO) on the intercultural continuum that are not "resolved". When an earlier orientation is not resolved, this "trailing" perspective may be used to make sense of cultural differences at particular <u>times</u>, around certain <u>topics</u>, or in specific <u>situations</u>. Trailing Orientations essentially represent alternative "currents" that flow through an educational institution. When trailing issues arise in a school, a specific situation or decision is then made from the perspective of this "earlier" orientation rather than the Developmental Orientation or mindset that characterizes the predominant way the group deals with cultural difference challenges. When this happens, there is often a sense that "we have been going one step forward and now we just went two steps back." When a group has trailing orientations, it is not uncommon for "progress" in building intercultural competence to have a "back and forth" quality in the school setting, as these earlier orientations arise. As the group begins to "move past" or resolve the trailing orientations, a more consistent sense of progress and "shared focus" emerges.

Below are graphs for each of the orientations that come before the group's Developmental Orientation. Scores of less than 4.00 indicate a Trailing Orientation for the group because they are not "resolved."
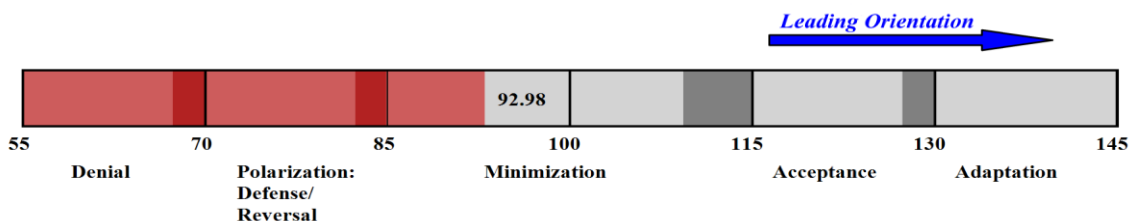
Trailing or secondary orientations for this group is/are:
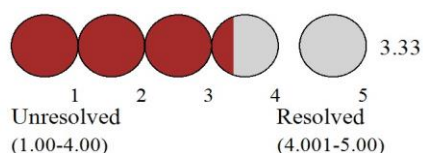
Reversal Trailing Orientation

As a Trailing Orientation, there are certain times, topics or situations that Reversal may arise (an orientation that views cultural differences in terms of "us" and them" in which an overly critical view towards one's own cultural values and practices and an uncritical view toward other cultural values and practices).

2017 OCC Graduates Leading Orientations

Leading Orientations are the orientations immediately "in front" of the group's primary (developmental) orientation. The *Leading Orientations* for this group are *Acceptance through Adaptation*. Acceptance is focused on both increasing cultural self-awareness and learning culture general and culture specific frameworks for more deeply understanding patterns of difference that emerge in interaction with people who are from other cultures. In addition, Acceptance involves the capability to make moral and ethical judgments in ways that take into consideration other cultural values and principles as well as one's own cultural values and principles. As the group begins to more fully recognize and appreciate cultural differences, it is well positioned to look for ways to shift cultural perspective and adapt behavior around cultural differences.

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VITA

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Travis and his wife Dena have been married for 23 years. They have four children (Andrea, Nathan, Rebecca, and Caleb), two sons-in-law (Malachi and Devin), and two grandsons (Jonah and Finn).